WESTERN RECORDER.

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COMMUNICATIONS.

For the Western Recorder.

MODERN INFIDELITY.

(Continued.)

One of the London papers says, that the decay of patriotism in that country, "is to be attributed to the proved baseness of men—the thorough popular conviction, that all men are liars."

This remark is not entirely without its application in our own country. The public confidence has for a long time been diminishing, both as to the disinterestedness of public men, and the veracity of those who support them in the political journals. This diminution has also been marked by a corresponding decay of patriotism.

Party politics have become the order of the day. Every question that can be wrought up into an excitement, becomes a party question. No matter whether it be important or unimportant. Circumstances give it consequence, and the right or the wrong of it, in either case, is measured by the interested views of a party. The plainest evidences, the most undoubted testimony, the most conclusive reasonings, will be tried, accredited or condemned, by the same base standard of party. The public faith, honour and tranquility; the great interests of the nation, commercial, agricultural, and manufacturing, all must be subjected to the same ordeal. The whole business of patriotism seems at length to have become little else than an extended system of office-seeking; and if things continue thus to deteriorate, we may expect ere long to be ruled by men who would barter for "a mess of pottage," all the most precious interests of the commonwealth.

Such a gradual decay of public virtue, accompanied, as it ever must be, by a diminution of the public confidence, tends greatly to the promotion of infidelity. Those who begin to see in this field, the "proved baseness of men," and to think that "all men are liars" in politics, will soon learn to suspect them in other things; and the fact that many a man, who is *nominally* a Christian, stands leagued with such unprincipled equivocators and panders of falsehood, lends some colouring of plausibility to the suspicion. Indeed, were Christians generally to become leagued with office-seekers and systematic deceivers of the people, their religion would be considered but a name, and deservedly so; for, beyond all controversy, it must be estimated by its fruits. Christians have their part to act as honest patriots, in the face of open day; but let them not stoop to deeds of darkness. If they stoop to such deeds as are often practised "in cases of emergency," by the demagogues of the day; or if they only appear, by the coincidence of circumstances, to participate either as principals or accomplices in such deeds; all their pretensions to religion will soon be placed to the account of "the proved baseness of men." They themselves will be considered as, of all men, the most unprincipled office-seekers and the greatest "liars." The enemies of religion, no doubt, would rejoice to substantiate such a charge as this against the christian community. They have already instituted it; and it would be well for the interests of vital godliness, if none who bears the christian name had ever given his practical testimony in their favour.

But, so far as infidelity is concerned, I have not yet stated the worst of the case. Demagogues and office-seekers are becoming every day more desperate. Every one who has been bred in a christian land, sees and knows that the course thus pursued, is just such an one as is condemned by the bible. Every well informed man, who embarks heart and hand in the principles and practices of the party politician, knows perfectly well, that in his present course he is trampling upon the statute book of heaven. He knows, too, that he must continue thus to trample, or relinquish all his hopes of success. And there is another thing still that he knows; he knows to a certainty, that the general prevalence of pure christianity would soon place such men as himself among the unprincipled conspirators against the common weal. Knowing all this, he may well tremble at the progress of religious influence. Honour and emolument he is determined to obtain, at all hazards. These are the gods he is resolved to worship. Already, therefore, he has become a practical infidel. He has arrayed himself against the spirit of that religion, which condemns all his favourite views and maxims and pursuits. It is the progress of that religion which alone can undermine his influence. Well, then, may he be afraid of mixing religion with politics. Every shaking among the dry bones of the valley, will cause him to tremble.—The very enterprises of benevolence are to him the works of darkness. He has become their natural enemy. The principles that govern him, are so directly opposite to christian principles, that he cannot endure the slightest approaches of pure religion. He sees in every act of disinterestedness, an effort to "bind men's consciences." In every consentaneous movement for the promotion of sound morality, he sees a "wicked, hypocritical combination against the business pursuits" of men. In every thing of a religious nature that opposes his progress, he sees "pains and penalties." And when he takes a general survey of all the enterprises of christian philanthropy and benevolence, he has no remedy left, but to raise the hue and cry against "presbyterianism," "priestcraft," "fanaticism," a "union of church and state!"

Here is the real secret of the existing clamour from the opposers of christianity. Their craft is in danger; and they are endeavouring to secure it. This circumstance, alone, causes a mighty flood of infidelity; and if there is not a standard lifted up against it, the progress of party politics will soon be found to convert our country into a nation of infidels, and destroy, at length, the last vestige of our liberties. "Should the period ever arrive," says the excellent Payson, "when the press shall become the common sewer of falsehood and slander; when talents and integrity shall be no recommendation, and open dereliction of all principle no obstacle to preferment; when we shall trust our liberties to men with whom we should not dare to trust our property; when, in fine, we shall see our legislators sacrificing their senses, their reason, their oaths, and their consciences, at the altar of party; then we may say, that virtue has departed, and that the end of our liberty draweth nigh."

May the Lord avert the threatened evil, by the wide-spreading dissemination of christian principle. (*To be continued.*)

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For the Western Recorder.

QUERIES.—CONCLUDED.

11. The hosts of the enemy are evidently mustering their forces, and joining hand in hand, in league against Zion; but is it not perfectly easy, for the mighty God of Jacob, the King of Kings, and Lord of Lords, to frustrate their designs, turn their counsels into foolishness, and by the sword of his spirit, slay the enmity of their hearts, and constrain them to submit to his authority? But remember, Christian, he has said, he will be enquired of by the *house of Israel*, to do these things for them; not by one or two, or more individuals only. *Ask, then, believing*, and see if *God is not faithful to his promises.* "God is not a man, that he should lie; neither the son of man that he should repent: Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Num. xxiii, 19. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. xxi, 22.

12. Perhaps you say, the churches need purifying; they have become so like *Jeshurun;* and there is so much rubbish, that nothing but persecution can cleanse them. So let *persecution come; welcome any thing, if the gold can only be refined, if Zion will only rise and shine!* True, she deserves it. But stop, Christian! Say: Which, have we reason to believe, will most promote the declarative glory of God, the happiness of intelligent beings, and the good of the universe, should he leave these sinners to fill up the measure of their iniquities, and go into hell, or "pluck them as brands from the burning," and make them the trophies of his grace? "Who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. ii, 4, 5, 6. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel!" Ezek. xxxiii, 11. But remember, he will be sought unto by the house of Israel. "According to thy faith, be it done unto thee."

13. Patriots and philanthropists, do you not see the skies gathering blackness in our political heavens, just ready to burst; and will not you humble yourselves? What patriot can save, "when the Lord marketh iniquity?" Do read, and *ponder well* the first chapter of Isaiah. Do not the *questions*, at present pending in Congress, show most conclusively, that our national affairs are approaching a fearful crisis? "Who have said, With our tongue will we prevail; our lips are our own: Who is lord over us? For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." Ps. xii, 4, 5. "Then I contended with the nobles of Judah, and said unto them, What evil is this that ye do, and profane the Sabbath-day? Did not your fathers thus; and did not our God bring all this upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. xiii, 17, 18. Isa. 58th chapter. Are not the nations of the earth looking on, and watching with deep solicitude the result. Above all, does it not seem that we are on trial before the God of Nations, who will surely reward with his approbation and blessing, equity and obedience to his command; and as certainly avenge injustice and the violation of his laws? "See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and my hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people." Deut. xxxii, 39—43.

14. Will not the ministers and officers of the various denominations of Christians take this subject into consideration, before their ecclesiastical bodies, on the approaching anniversaries; appoint a day of fasting and prayer, and a *monthly concert for our country and rulers?*

15. In conclusion, may the almighty God of Jacob, the God of the armies of Israel, speedily grant, that the engines he is employing, by means of the Bible, Missionary, Tract, Education, Infant and Sabbath School, Temperance, Peace, and other Societies, may prove mighty by the power of his spirit, to the pulling down of the strong holds of Satan, and wholly subverting his kingdom.—"Casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled." 2 Cor. x, 5, 6. Will you not then, *every Christian in the United States*, awake, humble yourselves, and come up out of your graves of trespasses and sins; cast away your idols, and washing yourselves afresh in the all atoning blood of Jesus, "come up to the help of the Lord against the mighty;" (remember the curse pronounced against Meroz); instead of *looking* and *shrinking* and *shuddering*, with your heads immersed in the cares of this world, and your hands and hearts full of idols, to see whether *baleful popery* will not, at some future day, get possession of the presidential chair, *blasting our liberties with his palsying touch*, and with his combined force, scattering fire brands, arrows, and death; devastate our country, desolate Zion, and put to the rack and torture all who will not bow to his septre?

AWAKE: AWAKE. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now, therefore, what have I here, saith the Lord, that my people is taken away for nought? They that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed." Isa. lii, 1—5. "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it that dried up the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" Isa. li, 9, 10.

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For the Western Recoder.

PRAYER AND DELIVERANCE.

MR. EDITOR—The "Queries," which were offered by a correspondent of your paper last week, on the subject of a concert of prayer for rulers, reminded me of several remarkable deliverances which the church of Christ has witnessed, in connexion with united prayer, as recorded in history. To mention but a single instance—the following took place little more than a century ago:—

"In the year 1712, being the latter end of the reign of Queen Anne, when the protestant interest in England was threatened with ruin, a paper was dispersed abroad in Great-Britain and Ireland from London, entitled "A serious call from the city to the country, to join with them in setting apart some time; namely, from seven to eight every Tuesday morning, for solemn seeking of God, each one in his closet, now, in this so critical a juncture." The call was complied with. The death of the queen succeeded; and the affairs of the nation changed just at the time when the enemies of religion and liberty had their designs ripe for execution."

Here is an instance directly to the point. Others still more remarkable, might be adduced; but the recital is unnecessary. The prayer-hearing God is forever the same. Immutability is enstamped upon all his perfections. Zion has ever been engraved upon the palms of his hands. She is dearer to him than the apple of his eye. They that love her shall prosper. They that pray in earnest for her, shall prevail. Different modes of deliverance may be witnessed; but they that wait upon the Lord, shall not want any good thing.

The question relative to the subject before us is—Do not the interests of Zion require that our rulers should be just men, fearing God, and hating covetousness—men, who, instead of serving directly the cause of irreligion, shall become as "nursing fathers" to the church? If this question be answered in the affirmative, as I think it must be, then the duty of united prayer is obvious.

Your's, &c. X. Y.

* * *

For the Western Recorder.

THIS IS TRUE.—No. II.

Having approached the monster death, and viewed him divested, so far as the believer is concerned, of that dreadful sting, which made him so formidable; let us examine his office, and inquire if we must still fear him. The appropriate duty of his office, is to separate the soul from the body. "*We that are in this tabernacle, do groan, being burdened.*" Our souls, pressed down with clay, can never enjoy that freedom which belongs to them as spirits essentially active. Are we engaged in employments that call for bodily exercise? How often does fatigue indispose us for reflection and meditation, even in those hours when we would engage in the spiritual duties of religion. Are we engaged in intellectual pursuits? When we wish to cultivate and bring as near to perfection as possible, those faculties which distinguish us as rational and moral beings, we find ourselves like a skilful musician, surrounded only by the shattered fragments of fine instruments, scarce able to produce a single connected piece of harmony. We are like Sampson shorn of his locks, when we would task the high energies that belong to our natures. But, perhaps, for a few hours, the mind may seem active–may seem making progress in the power of thought and correctness of moral sentiment. Soon, however, bodily energy fails, and we must submit to a state of mental torpor, till its energies are restored. To such interruption are we subject when in health. But let sickness invade the frame—some humour of the body become deranged—the whole man is prostrate. The soul, arrested as it were, in its onward career, must yield, till the body is restored to health, unless perchance its final change has arrived. A common case of sickness is not, however, all we have to fear from our connexion with the flesh. A derangement of the bodily system may be a derangement of the mind. A little too much blood flows to the brain, and the mind itself loses all control of its exercises. Reason forsakes her throne; wild despair, perhaps, ensues; and the whole man seems under an influence not less malignant than that of evil spirits themselves. Suicide may be the result, even with those, who, in the exercise of reason, would be last to violate the command, "Thou shalt not kill." But death delivers the soul from the possibility of these sad reverses, and gives it the freedom essential to its own nature. C. S. A.

The following remarks may be thought severe; but who can say they are not timely? We recommend them to the serious notice of our fashionable readers:—

From the Evangelist.

SLAVERY OF THE CHURCH TO THE FASHIONS OF THIS WORLD.

I beg leave to offer a few thoughts to professors of religion, through the medium of your publication, on a subject that is often lamented, while nothing effectual is done to correct the growing evil. I allude to the *slavery of the church* to the fashions of this world. Probably the worshippers of Juggernaut are under no greater bondage to their idol god, than many who profess to have renounced the world and its vanities are to the changing fashions of the day.—As these vanities are almost numberless, and are interwoven with every condition and habit of life, and affect more or less all classes of professors, it is impossible, in the remarks which I shall make, to even glance at but few; I shall therefore confine my observations to the dress of females.

That it is the duty of women, professing godliness, to exhibit before the world an example of modest apparel, cannot be questioned, without denying the authority of the bible. "In like manner, also," says the apostle, "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but which becometh women professing godliness with good works; whose adorning, let it not be that outward adorning of plaited hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart." It is only to open our eyes as we walk our streets, or enter our churches, to see the most palpable violation of these divine injunctions; and what is most to be lamented is, that it is tolerated by the churches and by parents; and the daughters of Zion are even encouraged in this sin that most easily besets them.

The growing extravagance of female dress in our churches, is actually impoverishing many families, that might otherwise be in comfortable circumstances; and utterly preventing them from contributing to the charities which are evangelising the world. Only take the amount of property invested in the watches, the chains of gold, the bracelets, the finger-rings, the feathers, the ribbons, and the trimmings, worn by the *daughters of Zion* in America, which God has solemnly interdicted, and it would annually form a sum probably more than *three times as great* as the whole now raised by all the charitable societies of the day.

Mantuamakers and milliners find it for their interest to keep the fashions ever varying. A dress can be worn but a short time, before it must be altered, or laid aside for a new one, simply because the fashion has altered.

It is but a few years since seven or eight yards were a pattern for a lady's dress; but from cloth of the same width now, from twelve to eighteen yards are required, in completing it with sleeves and flounces of fashionable dimensions. A decent hat or bonnet would then cost from four to eight dollars; now they are from ten to thirty; and if it was the sole object to put at defiance the authority of heaven, requiring women to dress with *shamefacedness*, it appears as though it could not be much more effectually done than in adopting the *present fashion* in this article of dress.

But it is often said, how can these evils be corrected? It will not do for ladies to attract attention by singularity. I answer, every one who has entered into covenant with God, has pledged himself to come out from the world, and not to be conformed to its fashions; in this respect to be "peculiar." Professors cannot perform their vows, without appearing singular, when compared with the world.

It is again said, that religion does not consist in dress. While this is fully granted, it may be replied, that dress may be the occasion of great impiety towards God, dishonour to the church, and a moral death to the souls of professors. What is more likely than gaudy attire to generate vanity and lightmindedness.

It is said, a person may be as proud of a plain, as a fashionable dress. So a person may be proud of any appearance of humility; but the question is, what does God require? Not pride, but humility; not gaudy attire, but modest apparel; and who can be innocent, while daily violating God's high commands?

But the question still returns, what can be done? Let the church of God awake to this crying sin; let the ministers of the gospel preach the whole truth, and give a portion to every one in due season. Let the mothers in Israel begin the reform with their daughters; for without it, have they not reason to fear that God may come down upon them in judgment, and "take away the bravery of their tinkling ornaments?" Judgment begins first at the house of God. We daily hear professors complaining of great coldness in our churches. While this and many other sins remain unrepented of and uncorrected, we may expect that God will suffer the churches to eat the fruit of their own doings, and leave them to mourn an unprofitable ministry, and barren ordinances.

EVANDER.

* * *

ON MARRIAGE.

To the Editor of the Christian Observer.

You have probably known, within the circle of your acquaintance, some young persons, apparently of real piety, who, contrary to the sober sense of their own minds, have been induced, by some insufficient motive, accompanied, perhaps, with a delusive hope of doing good, to form connections with those who were not, with regard to religion, of like sentiments with themselves. As it is to be feared that such marriages are not unfrequently contracted; as they are contrary to the plain direction of scripture—"Be ye not unequally yoked together with unbelievers; for what friendship hath righteousness with unrighteousness? and what communion hath light with darkness?" and as they are generally productive of much injury or unhappiness to the pious character, rather than of benefit to the opposite one; it may be useful to introduce to your readers, some judicious advice upon this subject, which I have met with in the writings of an old divine.

To this divine the following question was proposed—"*Whether a protestant lady, of strict education, might marry a Papist, in hope of his conversion, he promising not to disturb her in her religion?*" The answer he gave (as he himself suggests) will apply almost equally to the question of such a person's marriage with an ungodly Protestant; with an irreligious or unconverted man of the world. His reasons (which I shall give you in his own language) for thinking that in all ordinary cases, a marriage of this kind is improper and sinful, are these:—

"1. A husband is especially to be a meet-helper in matters of the greatest moment; and this help is to be *daily* given, in counselling in the things that concern salvation, instructing in the scriptures, exciting grace, subduing sin, and helping the wife in the constant course of a holy life, and in her preparation for death and the life to come! And a humble soul, that is conscious of its own weakness, will find the need of all this help; which, how it can be expected from one who only promiseth not to disturb her in her religion, I cannot understand! I should as soon advise her to take a physician in her sickness, who only promiseth not to meddle with her in matters of religion.

"2. A husband, who is no helper in religion, must needs be a hindrance! For the very diversions of the mind from holy things, by constant talk of other matters, will be a very great impediment. And as not to go forward is to go backward, so not to help, is to hinder, in one of so near relation. How hard it is to keep up the love of God, and a delight in holiness and heavenly desires, and a fruitful life, even under the greatest helps in the world, much more among hindrances, and especially such as are in our bosom, and continually with us, I need not tell a humble and self-knowing Christian. And of what importance these things are, I shall not declare, till I am speaking to an infidel or impious person.

"3. And as for the *conversion* of another, marriage is none of the means that God hath commanded for that end, (that ever I could find.) Preaching, or conference with judicious persons, are the means of such conversion; and, if it be a hopeful thing, it may be tried and accomplished first. There are enough of us who are ready to meet any man of the papal way, and to evince his errors.—If reason, or scripture, or the church, or sense itself, may be believed, we shall quickly lay that before him which hath evidence enough to convince him; but if none of this can do it beforehand, how can a wife expect to do it? She ought not to think a husband so fond and weak, as in the matters of his salvation to be led by his affections to a woman, against his reason, his party, and his education; or if she can do more than a learned man can do, let her do it first, and marry him after. I had rather give my money, or my house and land, in charity, than to give myself in charity, merely in hope to do good to another. It is a love of friendship and complacence, and not a love of mere benevolence, which belongeth to this relation. Moreover, error and sin are deep rooted things, and it is God only that can change such hearts; and women are weak, and men are the rulers; and therefore to marry, if it were a vicious ungodly Protestant, merely in hope to change him is a course which I think not meet here to name, or aggravate as it deserveth.

"4. Yea, she may justly fear rather to be changed by him; for he hath the advantage in authority, parts, and interest; and we are naturally more prone to evil than to good. It is easier to infect twenty men than to cure one; and if he speak not to her against her religion, enough more will.

"5. Or if she be so happy as to escape perversion, there is little hope of her escaping a sad calamitous life; partly by guilt, and partly by grief for her husband's soul, and partly by family disorders and sins, and also by daily temptations and disappointments, and want of those helps and comforts in the way to heaven, which her weakness needeth and her relation should afford; so that if her soul escape, she must look that her great affliction be the means; and yet we cannot so confidently expect from God, that he will sanctify to us a self-chosen affliction as another."

Our author, it will be seen, has not spoken of the hindrances, which would probably arise in the pious education of the children of such parents; a point which should be well weighed, and considered as of great importance by every serious person. But what he has said deserves much attention; and should his remarks, Mr. Editor, assist any of your readers to form their sentiments, and to order their conduct aright, in a matter so intimately connected with their present and eternal welfare, they will, doubtless, thank you, for allowing them to be transplanted from the pages of an old folio into those of the Christian Observer. J.

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From the Christian Watchman.

ROMAN CATHOLIC JUBILEE!

"The American people have a right to know what are the sentiments and doctrines of the papal-church."

The Jesuit of the 1st of April, contains a very extraordinary communication from the Pope of Rome, Pius VIII. It is addressed "To all the Faithful of Christ, who shall see this Letter: Health and apostolic Benediction." It professes to "proclaim to the whole catholic world *an indulgence, in the form of a jubilee!*" It profanely assumes that the Pope is "empowered to *unlock and dispense* the spiritual treasures of the church!" It proceeds—"Confiding in the mercy of almighty God, and by the authority of his blessed apostles, Peter and Paul, by virtue of the power of binding and loosing, which the Lord has conferred upon us, however unworthy, we hereby grant and bestow the fullest indulgence of all their sins, such as is usually given in the year of jubilee, to all those who visit certain churches in and out of the city of Rome;" "who shall have twice visited, and for some time devoutly prayed in," certain churches here named, "within the two weeks, which will commence on the third Sunday after Pentecost, that is, from the 28th day" of June, 1829, until the 12th of the following July, inclusively; "and who shall have fasted on the Wednesday, Friday and Saturday of one of the said two weeks, confessed their sins, reverently received the most holy sacrament of the Eucharist, and, as the devotion of each may suggest, given alms to the poor." The Pope's brief then proceeds to provide for those who reside at a distance from Rome. These are to be under the direction of their vicars, officials, or confessers, who will direct them, besides fasting, what churches to visit, and to commute the injunctions, as circumstances may require. It is also granted that each may choose any approved priest, as a confessor, "which confessor shall have power for this time only, and in the tribunal of conscience, to absolve and free them from all ecclesiastical sentences," &c. &c.—Much of like absurdity and folly proceeds; and the concluding paragraph is—"Given at Rome, at St. Peter's, under the ring of the Fisherman, on the 18th day of the month of June, in the year 1829, and the first year of our pontificate."

Signed, "J. CARDIRAL ALBANI."

Then follows the brief of the Roman catholic Bishop Fenwick, of this city, directing the fasts, the confession of sins, the reception of the sacrament, the giving alms to the poor, the two visits to the churches; and all this to be done "*devoutly*," between the 4th of this April and the 18th.

After this brief, dated March 26, comes a "catechetical instruction on the jubilee." This informs us, that "the jubilee, which the Pope, the visible head of the church, and vicar of Jesus Christ, occasionally grants to the catholic world, means certain considerable spiritual benefits conferred on all the faithful." One of these benefits is explained to be a full indulgence, or "the total remission of the temporal punishment, which sinners have still to undergo, after having obtained the pardon of their sins." Sin is not remitted by the jubilee. "The only means for obtaining the remission of our sins," says this catechism, "is the sacrament of penance." "Every adult, who worthily receives the sacrament of baptism, is cleansed from original and from actual sin." Persons may obtain remission of guilt and of external punishment, we are told, in the sacrament of penance; "but they are bound to satisfy divine justice, either in this world, by the laborious works of penance, or in the next, by the sufferings of purgatory." The church is said to remit the temporal punishment due to sin, in virtue of the superabundant merits of Jesus Christ, and those of *the saints!*" The plain English of which is, that some saints have more merit than is necessary for their own justification, and this *the church* may transfer to those who have not merit enough! Read some of the nonsense on this subject, from the catechism in the Jesuit:—

"How many saints have there not been in the church of Christ, whose penitential works far exceeded the temporal punishment due to their offences! How many, who, tho' never defiled by the guilt of mortal sin, lived in the constant practice of mortification, and the most austere penance! What a rich treasure of superabundant satisfactions shall we not find in the lives of the saints, when we add the sufferings of the spotless Mary, who, from her ardent love, shared it in the opprobrium and ignominy of her divine Son!"

Now had such absurdity and folly been received through the medium of some European newspaper, we might have had some doubt as to its correctness. But we have it here published before our eyes, and at our doors, by one who professes to be "the Jesuit," and a teacher of the doctrines of the church of Rome. One would hardly suppose it possible that such opinions could prevail in our enlightened community; but as men love error and the indulgence of their sins, and especially as they do not like the trouble of thinking for themselves, they will be liable to fall in with a doctrine which releases them from all responsibleness, and from the trouble of doing their duty, and of judging respecting revealed truth!

* * *

From the Evangelist.

THO'TS FOR AWAKENED SINNERS.

1. The impenitent, however anxious, ought ever *to regard themselves*, and to be *regarded by others*, as *God's enemies*. And every form of instruction designed for them, whether it be public or private, in which this truth is not expressed or clearly implied, is radically defective, and essentially dangerous; and under instructions, which are deficient in this respect, it cannot reasonably be expected that cases of awakening will ever issue in salvation. Hence, I would recommend to the anxious, as they value their souls, to covet the instructions of *such* as are the least disposed to speak smooth and consoling things to those who are out of Christ. That instruction, whether public or private, which the most effectually disturbs the quiet of sinners, and which excites the clearest consciousness of the guilt and misery of their impenitence, ought to be regarded as by far the most safe.

2. It ought ever to be *well understood*, that the *solicitude* to which anxious sinners are subject, *arises* from an active *controversy*, in which they are *resisting the Holy Ghost*, and not, as is sometimes supposed, from a great *desire to be religious, or to be a Christian*. Until this fact is rightly apprehended in the minds both of instructors and instructed, all their expectations of a successful application of means must inevitably be entailed with disappointment.

3. It ought ever to be regarded as a rule of universal application, that whatever instruction tends to *abate* the unconverted sinner's *anxiety*, is of course *erroneous* and seriously *dangerous*. The Holy Spirit invariably awakens sinners through the medium of truth; and the truth need not be exaggerated, to furnish reasonable ground for the greaest possible degree of alarm to unconverted sinners; and the anxiety of such will always be proportionably more or less intense, as their conceptions of truth may be more or less clear and correct. Hence, awakened sinners ought cautiously to *avoid* such instruction, under whatever circumstances given, as tends to allay their fears, remaining unregenerated; and on the other hand, they ought the most thankfully to receive, and to give the most earnest heed to such instructions as are the most searching, and have the greatest tendency to make them "sorry for a time."

4. The state of the sinner's heart, however great his anxiety may be, ought *never to be represented as assuming a more favourable aspect at any period previous to his conversion*. No sinner was ever previously so guilty in God's sight, as at the moment preceding his conversion; and although the amount of the sinner's guilt increases in different ratios, at different times, and under different circumstances; yet it is a serious truth, that it is always on the increase until this event takes place.

5, However great apprehensions of his guilt and danger the awakened sinner may have, he may be assured that these apprehensions never exceed, but always fall far short of the truth; and, however painful in itself considered, it is most obviously the duty of those who counsel the anxious to endeavour to increase these apprehensions, by exposing more and more clearly the truths which excite them.

6. The attention of awakened sinners ought never to be diverted from the guilt and misery of their condition by any other subject, however important in itself considered, until they are reconciled to God in Christ.

7. In whatever the awakened sinner does until he repents of his sins, and makes himself a new heart, by believing on Christ, *he sins*. If he prays, he sins; for "the sacrifice of the wicked is an abomination to the Lord." If he goes to the house of God, he sins; yea, "the thoughts of the wicked are an abomination to the Lord." If he stays away, he sins; and do what he will, he sins; for God has made it his *first* and *immediate duty* to *repent*.

8. The awakened sinner ought to understand that nothing prevents his salvation but an *obstinate will*, *a voluntary* rejection of Christ. THE GOSPEL.

CHRISTIAN BENEVOLENCE.

Rev. J. Wheeler, of Windsor, Vt. writes to the editor of the Vermont Chronicle as follows:—

"While in Scotland, last September, I happened to meet with James Douglas, Esq. the author of "Hints on Missions," and of another very popular work, on "The Advancement of Society in Knowledge and Religion." As a man of genius, and of great learning, for his age, and of active, intelligent piety, Mr. Douglas ranks very high. There is a very unusual comprehensiveness of thought, in all his writings. In his last work, he has spoken of our country in terms that will greatly endear him to every American.

"During our conversation, he expressed great interest in the efforts of benevolence in this country; and said he should be happy to testify it, by sending his "mite, if it would be worth transporting." Agreeably to an arrangement then made, I received, a few days since, notice that £25 sterling, about $115, was placed at my disposal in New-York. It is to be equally distributed to the Am. Bible Society, the Am. Tract Society, the Am. Home Missionary Society, the Am. Education Society, and the Am. Board of Commissioners for Foreign Missions. As an expression of interest in the benevolent institutions of our country, the donation is valuable; and I cannot but hope it will be a of means leading individuals, in both countries, to a reciprocity of benevolent effort, that may establish and strengthen mutual affection and sympathy."

* * *

THE MASSMAN'S OATH.

The following is a part of the oath required of every popish priest and friar, as prescribed by the Pontificate Romanum of Pope Clement VIII:—

"I, N. from this day forward, will be faithful to Peter the apostle, and the holy Roman church, and to our Lord the Pope and his successors. *** I will be helper unto them against all men, to keep and defend the Roman papacy, and the regalities of St. Peter. *** I will endeavour to preserve, defend, increase and promote the rights, honours, privileges and authority of the Roman church, of our Lord the Pope, and his successors. I will not join in counsel, or deed, or treaty, in which any thing sinister and prejudicial to their persons, right, honour, estate, and power, shall be designed against our said Lord, and the Roman church. *** I will observe with all my strength, and cause to be observed, the rules of the holy fathers, the decrees, ordinances, and apostolic mandates. I will to my power persecute and impugn all heretics, schismatics, and rebels, to our said Lord the Pope, and his successors, &c.—*Protestant.*

TEMPERANCE.

HISTORY.

Some individuals have urged objections to temperance societies, and against all positive obligations to abstinence from stimulating liquors. It will be set down, say they, by future historians, as a stigma on the present age, that the people were so intolerably given to intemperance, that they were obliged to form societies binding themselves not to drink. Now if it be the fact that intemperance is a prevailing vice of the present age, future historians will in all probabilty record it; and will it not be a great palliation of the sin, if they can also record, that the people had good sense and moral principle enough, firmly to oppose the spreading evil? I care but little if they do say that the shackles of intemperance had begun to bind us, will they but add the saving clause, that we rose in our wisdom, and the power of our might, and burst from their degrading pressure. Is it not better, far better, for the historian to write down that we sinned, but repented and returned to rectitude, than that with a fatal obstinacy, we persevered in our disgraceful practices. Let the means but effect the end, and it is enough.—*Sweetser's Address.*

TEMPERANCE IN HAMPSHIRE.

A meeting of delegates from various temperance associations was recently held at Northampton. From the reports of the delegates, as condensed in the Hampshire Gazette, it appears that total abstinence from spirits is gaining rapidly. In Cummington the sale of ardent spirits had decreased nineteen-twentieths, and the selectmen had been requested by a vote at town-meeting to recommend no retailers. Hadley had passed a similar vote. In Belchertown the sale of this article had diminished fifteen-sixteenths. Some habitual drunkards were reported to have been reclaimed. Upon the whole the cause of temperance societies seems to meet with very flattering success.

RESOLUTION.

At a meeting lately held in New-York for the formation of a Temperance Society of people of colour, an old greyheaded man, on giving his name, said—"I have for many years been in the habit of drinking a little, and thought it no harm; but as I am now convinced, that by using intoxicating liquors I cause my brother to sin, I give in my name to use them no more, save as a medicine, as long as the world shall stand."—*Journal of Humanity.*

BOTTLES TURNING TO PHIALS.

A gentleman recently returned from a tour to the district of Columbia, informs us that he saw no ardent spirits placed upon the table in any steam-boat or tavern, until he reached the Chesapeake Bay. In the boats on that bay he found, that although spirits were placed on the table, they were pent up in very small decanters resembling large phials, and made quite a doctor-like appearance. He recommended that one more reduction in the size of the phials should be made, and that they should then be labelled *medicine*, the only shape in which their fiery contents ought ever to be used. Travellers could then know who of their company were invalids, and extend their sympathies accordingly.—*N. Y. Obs.*

LICENSES.

Sharon, Mass.—The selectmen of this town have been instructed against licensing any retailer of spirituous liquors.

New-Bedford.—At the adjourned town-meeting in this place, on Tuesday, 6th inst. the vote previously passed, reccommending to the selectmen not to grant more than five licenses for the retailing of ardent spirits in this town, was reconsidered, and a new motion to grant no licenses at all was carried almost unanimously. Unquestionably there is not half the alcohol sold in the town at the present time that was sold a twelve month since; but still there is enough sold to weaken the joints and palsy the limbs of hundreds, as well as to carry poverty and wretchedness into families not a few. We most sincerely approve the principle which virtually says in public town-meeting—"If men will, by the use of strong drink, render themselves poor, and halt, and maimed, and blind, and eventually make themselves and their families a town charge, we will not either directly or indirectly, legalise the traffic by which they become thus."—*Jour. of the Times.*

ENTIRE ABSTINENCE.

If all those who are *now* sober, remain so, this nation may be distinguished for its sobriety (how different now!) in less than twenty years; quite a short period in national duration. Inebriety, ordinarily, *makes short work* of its votaries, whose average indulgence is nothing like twenty years; *they* will, long before, have given place to *better citizens*, now coming into life, and growing up to succeed them.—*Balt. Am.*

TEMPERANCE SHIPS.

In Westbrook, Conn., they have nineteen vessels employed in the coasting trade, of which *nine* are navigated without liquors. The captains of them say they find it to answer very well. The place contains about one thosand inhabitants, of whom more than two hundred are strict members of the Temperance Society.—*Sailor's Mag.*

Who are the manufacturers of distilled spirit? *The temperate.* Who are the importers of distilled spirit? *The temperate.* Who are the wholesale dealers in distilled spirit? *The temperate.* Who are the retailers of distilled spirit? *The temperate.* From among whom do the intemperate arise? *The temperate.* By whom are all the drunkards made? *The temperate.—Kimball's Add'ss.*

INTELLIGENCE.

A MISSIONARY IN INDIANA.

Mr. S. B. Munger, a Sabbath school agent in Indiana, wrote thus in October last, to a friend at Andover. His letter was published in the Vermont Chronicle:—

"One instance I will never forget. Having rode thirty miles with the missionary, [Mr. W.] who was going to fulfil an appointment at one of his places of preaching, conceive, if possible, what were my feelings, on arriving at the place. Not a house save Mr. R.'s could be found, and that was but a poor apology for a dwelling; a small plantation of about thirty acres was the only interruption to a howling wilderness. Overcome with the heat, and fatigued with the ride, I could expect little or no comfort from these prospects. I finally gave way to my feelings by exclaiming with manifest impatience, "Brother W. do you preach here?" "Yes," he replied. "To what, pray?" said I. "To undying souls," he exclaimed, while tears of compassion for these poor sinners, and of pity because of my unbelief, stole down his cheeks. By this time we were welcomed in the most affectionate manner by the family, who began to indulge the fear of being disappointed by their beloved minister. They were told the object of my visit. I was welcomed again and again. They regretted that I could not stay and preach to them and their neighbours. After some refreshment, the best, be assured, they could procure, the people began to assemble for meeting. Soon the house was crowded. We preached to them "Christ and him crucified." They wept and cried for mercy. I thought then upon my own incredulity, and said, "Lord, I believe; help thou my unbelief."

"Next day was Sabbath; meeting more interesting. Among others, I saw a Mr. J. who had rode sixty miles, solely for the purpose of *piloting* Brother W. into his settlement, to organise a *Sabbath school*. This man, with two others, had pledged themselves to give $75 per year, for one fourth of a missionary's time; but they were obliged to live still longer in this destitute condition. In about a week I was there, and spent some days. The scene of parting is better imagined than described. This is the true character of many in Indiana. They are hungering and thirsting after the bread and water of life. They are willing to render all possible assistance for the support of the gospel ministry."

* * *

From the Vermont Chronicle.

POPERY.

The Protestant says, that "the Jesuits are probably in league with the "liberals" of the day." By "the liberals," the editor probably means those who make a great noise about their liberality, and accuse every body else of a want of it; e. g. the Atheists, Deists, Universalists, &c. We know not why he thinks this probable; but we know that the universal distribution of the bible in the language of the people, the diffusion of its doctrines in religious tracts and by living preachers, and a universal consecration of the Sabbath to religious worship and acquiring and imparting religious instruction, would present insuperable obtsacles to the progress of popery, and finally drive that system of delusion from the land. The Pope, too, knows this, and the Jesuits know it, as they have never failed to show, when they had power. It is true, also, that the opposition of these self-styled "liberals," is doing, as far as it goes, what the civil arm and the inquisition do for the Pope in Spain and Italy. They place difficulties in the way of opposing popery. It is true, too, that if the Jesuits have not seen this, and have not, to answer their own ends, secretly encouraged the outcry against Bible, Tract, and Missionary Societies, and sabbath-keeping measures, they have shown less cunning than Jesuits ever showed before. Nothing is more true, than that those who cry out loudest about priestcraft, are helping the Pope, to the extent of their ability.

In an article in the Quarterly Register, it is stated on good authority, that Austria assists in supporting the popish mission to the United States; and that the enterprise of reducing the western states to spiritual subserviency, and subjection to the see of Rome, or in other words, "converting them to the faith, is a subject of most frequent and interesting conversation in the upper circles of Italy."

A letter from the Roman Catholic Bishop of Bardstown, Ken. imploring assistence from his friends in Europe, says:—

"The missions of America are of high importance to the church. The superabundant population of ancient Europe is flowing towards the United States. Each one arrives, not with his own religion, but with his indifference. The greater part are disposed to embrace the doctrine, whatever it be, that is first preached to them. We must make haste; the moments are precious. America may one day become the centre of civilisation; and shall truth, or error, establish there its empire? If protestant sects are beforehand with us, it will be difficult to destroy their influence."

* * *

Cost to Great-Britain of her Negro Slavery. The Anti-Slavery Monthly Reporter for February, 1830, states the cost to government, in supporting this wicked establishment in the English West-Indies, to be £2,195,804, or $9,759,128 annually. These items are made out from the expenses in the slave colonies, in the *army, ordnance, commissariat, miscellaneous*, and *navy* expenses. And this enormous sum is said to be wrung in taxes from the distressed population. And this is said to be but a part of the cost in maintaining this cruel system; for on all sugar exported, the English are made to pay a drawback of $1 16 on every cwt.—*Ch. Watchman.*

Praying Souls out of Purgatory.—The sacred and royal *Monte de Piedad* of Madrid, has relieved from purgatory, since its establishment in 1824, till November, 1826—
1,030,395 souls, at an expense of £1,720,437
11,402 " from the first Nov. 1826, to Nov. 1827, 14,276
1,041,797 £1,734,713

The number of masses celebrated to accomplish this pious work, was 558,921, consequently each soul cost 1 9-10 masses, or 34*s* 4*d*.—*Foreign Quar. Review.*

Western Reserve College.—Rev. Mr. Coe writes thus to the editors of the Boston Recorder:—"Our college is rising in the estimation of the public, and its success fully equals the expectations of its warmest friends. God has mercifully poured out his Spirit upon it, and four or five of the students have been made the hopeful subjects of renewing grace. Nearly two thirds of all the students are hopefully pious. The wants of the church first prompted a few individuals to engage in the enterprise of building the institution. The undertaking was arduous under the circumstances of the country, and by some was considered problematical, and even visionary. But those who engaged in it were prompted to effort by the wants of Zion; they committed their cause to, and sought direction and help from Zion's God, and he has crowned their enterprise with success; and the institution promises much to the church in this new and growing country. We are distressed for the want of funds; yet we do believe that He who has hitherto helped us will not desert us now."

Anniversaries in Philadelphia.—The next General Assembly of the Presbyterian Church in the United States, is constitutionally "required to meet in the first presbyterian church in Philadelphia, on the third Thursday in May, 1830, (that day being the 20th of May), at eleven o'clock, A. M." at which time and place it is expected that Rev. Benjamin H. Rice, the last moderator, will open the Assembly with a sermon. The stated clerk (Dr. Ely) notifies Commissioners to the Assembly, that he and Dr. McDowell, (the permanent clerk), are the standing committee of commissions; and that the commissions are required to be handed to them, previous to 11 o'clock, in the north chamber or session room of the same church. The annual sermon before the Assembly's Board of Education, is to be delivered on the evening of the 20th, in the 11th presbyterian church, Dr. McAuley's, corner of Walnut and Twelfth streets.

Sunday Schools.—Governor Metcalfe, of Kentucky, in his late message to the legislature of that state, recommends the introduction of Sabbath schools into their penitentiary. This high testimony of the utility of Sabbath schools, must be highly gratifying to those who have urged forward this unobtrusive system in silence and obscurity. There is, in our opinion, no institution upon earth, so humble in its pretensions, and at the same time so commanding in its effects, as that of the Sabbath school. It exists among us without noise, operates without parade, and it is accomplishing the most stupendous results, without any of the showy appendages that usually accompany a great enterprise. It is like a stream that has no cataracts, to astonish us with their magnificent thunder, but which winds along in the tranquil valley, asserting its existence only in the life and verdure which appear along its courses. *Journal of Education.*

Encouragement to Prayer.—In a notice of a revival in Hartwick, Vt. which we have seen, it is stated, that about twenty females agreed to retire singly at 11 o'clock in the day, to pray for a revival; and that they were evidently heard. Do not Christians too often give that time to supplication, which they can devote to nothing *else?* Would they not be more likely to be heard, if they should break directly away from the world and its cares, manifesting that their souls are *supremely* interested in drawing near to God?—*Boston Rec.*

What next?—The following singular notice is from the last Nashville (Tenn.) Banner:—

"*Church and State.*—The citizens of Nashville are requested to meet at the court house, on Monday next, at 7 o'clock, to adopt measures to effect the speedy extermination of *presbyterianism* from this most enlightened, catholic and magnanimous commonwealth."

Unitarians.—Unitarians already exhibit the signs of fellowship with the Romanists. The "Christian Examiner" and the "Christian Register" have both volunteered to palliate their errors and plead their cause. Other evidence is not wanting, that they begin to see inocence and comeliness in that "mother of abominations;" and that a concurrence of favourable circumstances might easily effect a coalition. It would be worthy of observation indeed, if the only Protestants in America, the only class whose minds are free of human authority, should adopt the Collier's faith, and bow the neck to "mother church." But strange things happen in these days.—*Bost. Rec.*

Popish Consistency!—Gideon Ousley, in a letter to Thayer, a protestant, who had apostatised in Ireland, makes the following statement respecting a discussion on the popish doctrine of transubstantiation:—"In a debate upon transubstantiation, the popish priests were forced to allow that Christ, at his last supper, held himself in his hand, put himself into his own mouth, swallowed himself, and notwithstanding gave himself whole and in part to his twelve apostles, and yet was not eaten at all."

Three distinguished judges, one of whom is on the bench of the supreme court, have given their pledge, to exert their influence and employ their talents in the cause of Sabbath schools; and it is not among the least important signs of the times, that the influence and capacity of the institution should be forcing itself upon the consideration of the most wise and enlightened laymen of our country.

A very eminent lawyer, holding a place in the profession as respectable as is held by any member of the middle states, lately said, that unless something was speedily done to alter the character of our population, especially in cities and large towns; something by which moral education can be brought to influence the minds, and form the habits of the great mass of the people, such a government as ours cannot endure; and we know of no adequate means now using, to affect any perceptible change in this respect, but *Sunday schools.—S. S. Mag.*

The venerable Robert Coleman, a class leader of the Methodist Episcopal church in Camden, S. C. after having exhorted his class with animation and prayed with his accustomed fervency, was, with his follow worshippers, in the act of singing a hymn, when he suddenly fell down, and died in twenty minutes.

REVIVALS.

The papers that have latterly come to hand, contain many notices of revivals, most of which are very brief, and almost entirely of a uniform character. *Still, gentle, precious, gradual, interesting, special, noiseless*, &c. are current epithets, which, after all, express ideas that are very indefinite, especially where the views of the writer are not known. What one person, for instance, might consider as still, or gentle, or gradual, another might be inclined to call noisy, or rapid, or powerful. Men are found to judge differently in these matters.

We are persuaded that a far greater variety of appearance exists among revivals at the present time, than most persons would suspect, from the mere reading of current notices. And if the fact is so, then there should be corresponding changes as to the form of notices.—There should always be something to give them special character; something to break up that dull uniformity, which now threatens, if we mistake not, to lessen very materially their general interest. Facts, which are of a circumstantial or characteristic nature, are now very extensively withholden from the public. Is it not time to look to this matter? As in the literary world, things of real worth are often condemned by faint praise; so in the religious world, treating of things which are of the highest moment, in a dull and formal manner, is, to say the least, practically undervaluing them.

Revivals are mentioned by the last Christian Watchman, in a number of places at the east. Among these are Lynn, Willington, and Hartford, in Connecticut: Providence, in Rhode-Island: Exeter & Portsmouth, in New-Hampshire; and Hyannis and Charlestown, in Massachusetts. In the place last mentioned, and some others, the Baptists are particularised.—There also the Sabbath school has shared in the blessing. The aged and the young have been partakers; and among the number of converts some had previously been Universalists.

A revival, we understand, has been some time in progress at Elbridge, Onondaga county, in the different denominations.

North-Penfield.—A revival of religion has for some time been in progress in North-Penfield. The church has been for more than a year under the care of Rev. Richard Dunning, whose faithful labours have been, and continue to be blessed, in the conversion of souls.

A very powerful work of grace has been experienced in the church and society at "Stone-Church," in the town of Riga, Genesee county, under the pastoral care of Rev. Mr. Mason.—We understand that more than *one hundred* souls, have, within a few weeks past, joined themselves to the Lord's people. Revivals have commenced, also, in one or two other societies in this vicinity.

The Spirit of the Lord is evidently among us, still ready now, as it ever is, to grant a blessing to his people whenever they are ready to receive it.—*Rochester Observer.*

Biddeford, Maine.—Extract from a private letter, dated Biddeford, Me. April 12, 1830:—

"Yesterday was an interesting season. Eight were received into the first church. One of them eighty, and one of them ten years of age. Two were received at our last communion. It is more than six months since it began to be whispered among the members of the church, that there were some appearances of a revival. The Spirit did seem to be hovering over us, like some heavenly dove, ready to come down with all his quickening power. And though there has been nothing like a mighty rushing wind, which sometimes marks the footsteps of God, yet I believe it can be truly said, there has been something very much like *a still small voice.* The attendance on the means of grace, and the "breathless silence and deep solemnity," which mark all our meetings, are not only gratifying, but they are an evidvnce that some invisible power is moving the minds of the people. I do not say we have what might be called "a revival of religion," when compared to what God has done in many other places; but I can say, there is a very interesting state of things among this people, and if I am not mistaken, never more so than at present. It becomes us to be humble, watchful, and prayerful."—*Christian Mirror.*

WESTERN RECORDER.

UTICA: MAY 11, 1830.

☞ The Bookstore of HASTINGS & TRACY, publishers of the Western Recorder, is removed to the store formerly occupied by Thomas & Clark, and recently by O. Manchester, No. 94, Genesee street, opposite Catharine street.

* * *

Anniversaries in Utica.—Religious anniversaries were held in this village last week, according to the notices previously given. We could wish that greater numbers had attended; for the interest of these meetings would have richly repaid them for any seeming sacrifice of time they might have occasioned. A very few attended the bible meeting; while at the same time, the statements given were of a most satisfactory and cheering character. The Tract Society, on the evening ensuing, drew together a greater number of people; and still more were present on the evening of the following day, devoted to the Western Sabbath School Union. Still, however, in the midst of the most interesting details, that were given, and the strongest appeals that were made, we could not but feel that too many were depriving themselves of the enjoyment, that the exercises on the occasion were calculated to afford; and we cannot but hope and believe, that the return of another season will witness a better attendance. Such meetings ought to be thronged. The house should be crowded to overflowing; and an impulse should be given, that could not soon be forgotten. Surely the friends of benevolence in this and the adjacent towns, can afford to congregate once a year, for the purpose of strengthening each other in the work. The thing ought so to be. There must be a fault somewhere, among those of us who act as general managers. The year ensuing will afford ample time for the discovery and correction of it.

The funds of the Bible Society exceeded the most sanguine expectations. While it had been resolved to raise, on a special effort, $1500 by the first of May, 1830, more than $2500 had been subscribed, and most of it collected. See report below.

The annual report of the Tract Society set forth some of the many advantages which have resulted from the system of monthly distribution. The blessing of the Lord has attended this work in a signal manner. Eight persons are believed to have been brought to a saving knowledge of the truth, and many quickened in this single village. The amount of tracts distributed the past year, is 1,426,000 pages; and the amount of monies received by the 1st of January, was $1802 24.

The Sabbath School celebration, (Western Union and Oneida County auxiliary), with the details and discussion in connexion, excited a very lively interest. The following is furnished by the Recording Secretary:—

Western S. S. Union.—The annual meeting of the Western Sunday School Union was held in the 2d presbyterian church, in Utica, May 5, 1830: GERRIT SMITH, Esq. President, in the chair.

Rev. Dr. Lansing, chairman of the committee on Sabbath schools and bible classes, made a report, which was accepted, and after some discussion adopted.

Adjourned to half past 6, in the evening.

The Society convened in the evening, pursuant to adjournment.

Opened with prayer, by Rev. Mr. Swezey.

Singing, by the children.

The Treasurer's report was then read and accepted.

In consequence of the illness of Mr. Wilson, the report of the Corresponding Secretary was read by the President.

On motion of Rev. Mr. Eldridge, seconded by Rev. Mr. Loss—

Resolved, That the report be accepted, and printed under the direction of the Board.

The following preamble and resolution were then proposed by Rev. Mr. Aikin, and seconded by Rev. Dr. Lansing—

Whereas we do cordially approve of the plans and operations of the American Sunday School Union, and wish to aid that important Society in carrying forward its benevolent operations: Therefore—

Resolved, That its managers be respectfully invited to send an agent into our bounds, to raise funds for the parent institution.

Mr. Wilson, on account of his continued ill health, declined a re-election to the office of corresponding secretary.

Rev. Dr. Lansing then proposed the following resolutions, which were unanimously adopted:—

Resolved, That the warmest thanks of this Society be returned to George S. Wilson, for his faithful services in the office of Secretary of the Western S. S. Union; and that we feel the deepest regret at the necessary resignation of his office, on account of ill health.

Resolved, That the nomination of a successor to Mr. Wilson be left with the Board.

Messrs. Davis, Lansing, Hull, Wetmore, Adams, Holbrook, Winchell, Hastings, and Johnson, were appointed dalegates to attend the anniversary of the American Sunday School Union, at Philadelphia.

* * *

"*Second Report of the Trustees of the Oneida Institute of Science & Industry, Whitesborough. March,* 1830."

A pamphlet has just been issued in this village, bearing the above title, which, we need not say, deserves the most attentive perusal. The history of the institution to which it relates is in many respects peculiar. This seminary was first commenced as an experiment, the result of which could not with confidence be predicted. For this reason, only a small capital was at first employed. The experiment, however, met with the most abundant success. Every thing respecting it was as clear as demonstration. There was no want of scholars, and no hesitation among them about complying with the rules of the institution. The plan of uniting manual labour with study, has at length become almost universally popular; and many flourishing institutions of a similar character have been put into successful operation throughout the country.

One would suppose that by this time, the funds of such an institution might have been rendered sufficiently ample; that the benevolent and the patriotic would have cheerfully contributed to place them upon an enlarged and permanent basis. But such is not the fact.—"Be ye warmed, and be ye filled," has been reiterated in every part of the country; but the needful has been thus far obtained with the utmost difficulty. The institution has greatly suffered through the want of funds. Individuals have made unexampled sacrifices to sustain the institution; and it therefore lives. Yet hundreds of scholars have been denied its privileges, because its funds are limited; and hundreds more will be denied, unless the community awake to the subject.

The institution has been incorporated by the Regents of the University, with ample privileges. Cheap buildings are now erecting, for the purpose of affording extensive accommodations. The number of scholars has been augmented to the full extent of the present means; and if the needed funds could now be supplied, this institution would become all, and more than all, that its original projectors and patrons had ever anticipated.

The object of the pamphlet is to place before the community the principles and the leading details that appertain to this subject, and to make an appeal in behalf of the claims of the institute. "We hope the appeal will not be in vain." We shall present some extracts in our future numbers.

Increasing Advantages for Female Education. Since noticing the prospectus of Mrs. Record's school for young ladies in Geneva, we have received one of the Ontario Female Seminary, incorporated in the village of Canandaigua. From personal acquaintance, and a residence of several months in that village, we know of no situation that is *more* favourable for such an establishment; though others may be allowed to equal it.

By the advertisement, we learn that all the usual branches of a first rate English education are to be taught; the higher branches of mathematics, chemistry, botany, and natural philosophy; the French, Latin, and Italian languages; together with music, painting and drawing. The French language will be spoken in the seminary. The present principal and governess is Miss Upham, recently from M. Bonfils' French school in Boston, and who has for some years been successfully engaged in the instruction of young ladies in Newburyport, Mass. She is highly recommended by Rev. Dr. Dana, formerly president of Dartmouth college, and Rev. Mr. Cleveland, of Salem. She is recommended for her religious character, no less than for her happy faculty of uniting moral with literary instruction.

We are informed by a gentleman from Canandaigua, that spacious buildings, with ample pleasure grounds, have been erected by the trustees, at the expense of nearly $12,000, sufficiently extensive to accommodate from one to two hundred young ladies. The pupils are admitted free of expense to the philosophical lectures, which are given in the institute of the village. The school opened on the first of May, with seventy pupils. We heartily wish success to all such institutions, and can but hail them as evidence of increasing interest in the community, on the importance of female education, under the kind and guardian influence of virtuous and religious principle.

Geneva and Canandaigua, however, are not the only places that are highly favoured in this respect, throughout these flourishing and fertile districts of the state. Among the rest, we must not forget to say a kind word in favour of two institutions at Utica and Kirkland, which possess uncommon attractions, and are such as might be regarded as an ornament to any country. There are perhaps a few others in this western part of the state, which are of less note. Such institutions, to say nothing of the literary advantages which they embrace, cannot fail to exert a powerful influence in favour of vital piety and good morals.

The Indians.—The bill which has passed the Senate of the United States, for the removal of the Indians, provides that the President shall lay off so much of any territory belonging to the United States, west of the Mississippi, as he may deem necessary, for the reception of such Indians as may choose to exchange the land on which they reside, and remove thither; which territory is to be for ever guaranteed to them, and their heirs and successors. The Indians are also to be paid for the improvements on their lands; and aid is to be given them in removing, and for their support and subsistence the first year thereafter.

The bill is mild in its language; and were the Indians at liberty to pursue their own inclinations, unawed by the unjust and oppressive laws of Georgia, and secure of the protection of the United States, whether they stay or go, there is nothing on the face of the measure, which would particularly alarm their friends. But when the pretensions which have been avowed, and the course which has been pursued, by Georgia; the language employed by her Senators during the debate on the bill, and the rejection of every amendment which was offered by its opponents, are taken into consideration, there is no room to doubt, that if the bill passes the House of Representatives, no choice will be left to the Indians, but to abandon their country, or be subjected to every species of persecution which may be calculated to dishearten and drive them to despair.

After the rejection of the amendments offered by Mr. Frelinghuysen, which were intended to secure the Indians from imposition on the part of the agents that might be employed to effect their removal—Mr. Sprague moved the following proviso:—

"*Provided always*, That until the said tribes or nations shall choose to remove, as is by this act contemplated, they shall be protected in their present possessions, and in the enjoyment of all their rights of territory and government, as provided or guaranteed to them by treaties of the United States, according to the true intent and meaning of such treaties."

The amendment was negatived, by yeas and nays, 27 to 20.

Mr. Frelinghuysen next offered the following proviso:—

"*Provided always*, That nothing herein contained, shall be so construed, as to authorise the departure from, or non-observance of, any treaty, compact, agreement or stipulation, heretofore entered into and now subsisting between the United States and the Cherokee Indians."

This amendment was also rejected, by yeas and nays, by the same vote as before.

With these facts before him, who can doubt that exile or slavery is intended to be the portion of the southern Indian?

The Choctaws.—We mentioned in a late number, that the Choctaws had finally been persuaded to remove from their possessions, for the sake of enjoying peace and comfort away from the hand of their oppressors. The Journal of Humanity has the following remarks on the subject:—

"A council has been held by the Choctaws, and a resolution adopted to remove beyond the Mississippi on certain conditions. The proposals have been sent to Washington, where, if the President and Senate see fit, they will be accepted and a treaty ratified. But we trust it will not be done, for these reasons:—

"1. The proposals were obtained from the Choctaws, by representing to them, that they must either go, or submit to the laws of Mississippi, or fight.

"2. Mississippi and Alabama were admitted into the Union, on the express condition that they should never encroach upon the territory or rights of the Indians.

"3. The Choctaws have therefore been induced by *fraud* to consent to a removal."

We perceive, also, by a remark in the New-York Observer, that "*William Penn*" is at Washington, watching over the interests of the aborigines. We hope, therefore, that all the iniquity which has been practised respecting them will be fairly uncloaked. No doubt there is enough of it, and that which is sufficiently enormous. At the same time, there are men at the seat of power, who love justice, and who will be inflexible. We would hope for the honour of our country, as well as for the cause of humanity, that there are many such men.

"*Poor Devils.*"—The papers tell us, that Mr. Senator Forsyth, of Georgia, while pleading for the removal of the Indians, frequently spoke of them under this contemptuous appellation. Something of a same spirit has also shown itself elsewhere. It has been pretended, for instance, that the mere circumstance of a "few naked savages dancing upon land," could never ensure them a title to it.

But such barefaced pretences will never do. The "savages," it seems, whether naked or clad, have had their land guaranteed by treaty with the United States; and whether the Indians are "poor" or rich, the pledge must be redeemed, or the nation dishonoured. It will avail the oppressors nothing to asperse the character of the oppressed. It is but adding insult to injury; a thing, by the way, which is very customary with *unprincipled* men.

The Sabbath Question.—We should rather infer by a letter from Washington, published in the last New-York Observer, that the Sabbath question will yet come into discussion before the session of Congress closes. If so, an opportunity will at least be afforded for publicly vindicating the claims of the Sabbath against the slang of infidels.

"*How can those, who are not able to know men's hearts, prevent this evil?*"

So says the editor of the Vermont Chronicle. Could our readers believe it? The question refers to the following remarks of one of his correspondents, on the subject of *profaneness* in church music:—

"It appears to me that the church are asleep upon this subject. They have entered the sanctuary of the Most High, and listened to the solemn mockeries of the *dissolute and profane*, till they seem to be insensible of the impropriety (not to say the wickedness) of suffering the name of the Almighty to be blasphemed in his own courts."

We confess ourselves not a little surprised, to find such a question on such a subject in the columns of one of our best religious journals, edited as it is by a worthy clergyman; and this after all that has been said on the subject of the religious cultivation of church music, and all that has been seen of the precious tokens of the divine favour, in reference to the subject. So unwilling are the best men to break over their early cherished habits and associations, in favour of the acknowledgment of a neglected truth.

Temperance House.—The friends of temperance abroad, will be gratified to learn that a Temperance Hotel has just been opened in this vallage, with the fairest prospects of success. See advertisement. This house, under the charge of Mr. Safford, will no doubt be one of the first order.

This week the anniversaries commence in New-York. Those at Philadelphia will be next in order; and then the election week in Boston, which will be followed up by similar transactions in other parts of New-England. Then the accounts of the London anniversaries will come before us; so that for a few weeks to come, there will be a flood of matter, consisting of resolutions, speeches, and business details. There is more responsibility involved on these occasions than we are apt to suppose. We hope that the spirit of living piety will put down every thing like the appearance of self-seeking display.

We have scarcely seen a narrative of the state of religion any where, for this long time past, that did not contain some such sentence as the following:—

"The monthly concert is statedly observed in our churches; but not with the general attendance and interest which its importance demands."

Has this species of acknowledgment become a mere matter of form; or is it based on existing facts? In either case, there is need of reformation.

A child of Mr. Peleg Barber, in Schuyler, lost its life a few days since, by its clothes (which were of cotton) taking fire, at a little distance from the house of its parents, where a fire, for some temporary purpose, had been kindled. The accident occurred while the child was at play.

A volume is forth-coming in New-York, containing memoirs of the late Rev. Mr. Christmas.

The Bowery church of New-York have invited Rev. Dr. Edwards, of Boston, to become their pastor.

For the Western Recorder.

Report of Rev. G. B. Davis, Agent of the American Bible Society.

The Agent of the American Bible Society begs leave to present the following brief statement of his labours in the county of Oneida. He does it, not to excite a spirit of self-gratulation, but to secure the confidence of a benevolent public.

It will be remembered, that at the last anniversary of the Oneida County Bible Society, it was resolved that an effort be made to raise $4000 in the two following years, for the purpose of aiding in the benevolent enterprise of supplying every destitute family in the United States with a copy of the holy scriptures. This sum was to be paid in two instalments. Fifteen hundred dollars were to be paid in May, 1830, and the remainder in May, 1831. It was for the purpose of aiding the county in the redemption of its pledge that my labours have been engaged. I have received from the several town Bible Societies the following sums:—Camden, $77 61: Rome, 231 75; Utica, 362 25: Whitestown, 167: Westmoreland, 134 59: New-Hartford, 135 16: Vernon Village, 63 15: Vernon-Centre, 44 25: Augusta, 209 65: Paris-Hill, 84 37: 2d Baptist Society of Paris, 18 50: Do. May 5th, 6: Union Presbyterian Society of Paris, 40: Sangerfield, 86: Clinton Society, 68: Do. May 5th, 200: Marshall, 54 37: Do. May 5th, 17 75: Bridgewater, 59 50: Verona, 12: Western, 6: Deerfield, 1: Donation per Isaac W. Waters, 4: From Welsh Bible Society, 140.

Whole amount received for redeeming the pledge,	$2,222 90
Received in addition to discharge the Society's debt,	159 43

Of this sum there has been forwarded to the general agent of the Am. Bible Society, $1725 73, for which receipts have been returned.—The remainder is now ready, and will be forwarded without delay, and the receipts sent to your treasurer.

I cannot close this communication, without offering my thanks to Him who "holds in his hands the hearts of all men." And I would likewise ever cherish in grateful remembrance the kindness that I have received from the friends of the cause in the country. The success that has attended my efforts, I must ascribe to the influence of their prayers and their timely co-operation. That God may prosper the work of our hands, and speedily fill the earth with his truth, is my heartfelt prayer.

Signed G. B. DAVIS.

POLITICAL.

CONGRESS.

Mr. McDuffie's substitute for the bill reported by the committee on manufactures, to amend the tariff laws, so as more effectually to enforce their provisions—which substitute proposes to repeal in succession the tariff laws of 1828 and 1824—was still under discussion in the House of Representatives, on Tuesday last. No apprehension appears to be entertained that the substitute will be adopted.

In the House of Representatives, on Tuesday the 27th ult. Mr. Chilton offered the following preamble and resolution:—

Whereas suspicions have gone abroad, that under the present administration, many removals of public officers have been made from political considerations alone, and not from any particular devotion to the public interest; and whereas there exists considerable excitement relative to the cause of said removals: Now, to quiet public apprehension upon this subject—

Resolved, That the President of the United States be respectfully requested to cause to be reported to this house, as soon as convenient, the precise number of removals of officers, from the highest to the lowest, who held offices under the general government, on the 4th day of March, 1829, and belonging to its various departments; and that he also be respectfully requested to have expressed the cause of each removal.

On the question, "Will the house now consider the resolution?" it was decided in the negative, ayes 49, noes 123.

In the Senate, on Wednesday, the following resolutions, offered by Mr. Holmes, were taken up for consideration:—

Resolved, That the President of the United States, by the removal of officers, (which removal was not required for the faithful execution of the law), and filling the vacancies thus created in the recess of the Senate, acts against the interest of the people, the rights of the states, and the spirit of the constitution.

Resolved, That it is the right of the Senate to inquire, and the duty of the President to inform them, why, and for what cause or causes, any officer has been removed in the recess.

Resolved, That the removals from office by the President, since the last session of the Senate, seem, with few exceptions, to be without satisfactory reasons, against the public interest, the rights of the states, and the spirit of the constitution. Wherefore,

Resolved, That the President of the United States be respectfully requested to communicate to the Senate, the number, names and offices, of the officers removed by him since the last session of the Senate, with the reasons for each removal.

Mr. Holmes addressed the Senate upwards of two hours, in support of the resolutions; when Mr. Grundy, without comment, moved to lay them on the table; which motion was decided in the affirmative, ayes 24, nays 21.

In the House of Representatives, on Saturday, the articles of impeachment against Judge Peck were adopted, and the following members were chosen managers, to conduct the impeachment before the Senate:—Messrs. Buchanan, Storrs, M'Duffie, Spencer, and Wickliffe.

FOREIGN.

From India.—Calcutta papers to the 5th January, have been received at Boston. The Earl of Dalhousie, (formerly of Canada), the new governor, arrived at Calcutta on the 10th December. The new Bishop (in place of the lamented Heber) had also arrived.

An address to the Governor, thanking him for abolishing the burning of widows, was circulating among the natives for signatures.

South-America.—Accounts from Buenos-Ayres and Rio-Janeiro, to the 12th of March, have been received at New-York.

Mr. Tudor, our charge des affaires at the court of Brazil, died on the 9th of March, after an illness of two months. He was a man of learning and talents, and his death will be much regretted in this country.

The Buenos-Ayres Packet, of March 6th, says—"The affairs of the interior have taken a most unfortunate turn. The cheering hopes we entertained of a speedy pacification of the republic, are converted into gloomy forebodings of a general conflagration, in which our province and its allies will be involved. Gen. Paez has made an attack on Gen. Quiroga. Gen. Paez's force consisted of 3200 men, and that of Gen. Quiroga of 2300 men. The former succeeded completely in effecting a surprise. Quiroga's army was routed, with the loss of seventy carts of baggage, and all his infantry and artillery, which surrendered after six hours engagement. His cavalry was dispersed, and after the action there was about a thousand men missing in all."

DOMESTIC.

John C. Spencer, Esq. has resigned the place of special counsel, under the act providing for the investigation of the Morgan affair. His letter to Gov. Throop, giving the causes of his resignation, is published in the Canandaigua papers. Among these are, the inadequacy of the compensation allowed by the act of the last session; that no positive aid, beyond the performance of formal duties, has been rendered him, by the government; that instead of receiving countenance and support, he has been suffered to stand alone in carrying on the prosecutions, as if they were his private suits, and without any participation of the responsibility by the members of the government which employed him; that he considers the debates and proceedings of the legislature of last winter, and the terms of the act above mentioned, as indicating unfavourable sentiments towards the prosecutions, and towards him as their conductor; that "the act presents the singular paradox, of disavowing as far as possible the agency it proposes to renew, and of inviting the agent to proceed, in such repulsive language, as to render his acceptance incompatible with the least self respect;" and finally, that his official communications to his excellency, relating to the means of discovering evidence of the fact of Morgan's death—which were not only strictly confidential, but the success of which depended entirely upon their being unknown to the parties and their friends—have been divulged to the counsel of the persons implicated, so as to defeat his measures, and bring undeserved reproach upon him.

Another Steam Boat Explosion.—The steamboat Caledonia, on her passage from New-Orleans to Louisville, on the Mississippi, near the mouth of the Ohio, on the 22d ult. burst her boiler, while under way, about two hours after stopping for wood. By this accident, fourteen persons lost their lives, half of whom were thrown or jumped overboard and were drowned. A number more were scalded more or less severely, a part of whom it was expected would not recover. There were about 500 passengers on board. This is the third explosion on board the steam-boats upon the Ohio and Mississippi, this spring. Among the passengers who were injured, was one who had been injured by the explosion on board the Helen McGregor. He had just recovered from his wounds, when he experienced this second disaster on board the Caledonia.

Louisiana.—The legislature of Louisiana have passed the following resolutions, declaratory of the constitutionality of the tariff. It is stated that they passed the Senate unanimously, and that there was but seven dissentients in the House of Representatives:—

The joint committee of both houses, appointed for the purpose of examining and reporting on the resolutions of the legislatures of the states of Vermont and Mississippi, relative to the tariff of 1828, beg leave to submit the following resolutions, viz:—

Resolved, By the Senate and House of Representatives of the state of Louisiana, in general assembly convened, That the general assembly of this state do not concur in the views and sentiments expresssd by the resolutions of the legislature of the state of Mississippi, relative to the tariff of 1828; and that the legislature of this state does not perceive any unconstitutionality in adopting such measures.

Resolved, &c. That we highly approve of the resolutions of the legislature of the state of Vermont, by which they have declared the law of 1828, on the tariff, to be constitutional, expedient, and harmless to the southern states, or any other of our sister states.

Resolved, &c. That our senators in Congress be instructed, and our representatives requested, to accede to and support such measures as those that are contemplated by the law of 1828, on the tariff.

Appropriations for the improvement of Harbours, &c. in the state of New-York.—By an act passed the present session of Congress, the following sums are appropriated to the purposes stated:—

For completing piers at the mouth of Dunkirk harbour, New-York, $1342 75: For completing the piers at Buffalo harbour, New-York, $15,488: For extending the pier at Black-Rock, $3198: For improving the navigation of Genesee river, $13,335: For removing obstructions at the mouth of Big Sodus bay, $15,280.

Resident Aliens.—At the late session of the legislature, an act was passed, providing that any resident alien, who has taken a conveyance for real estate before filing the deposition or affirmation required by title 1 of chap. 1 of part 2 of the revised statutes, may hold such estate as if it had been taken after the filing of such deposition. But to entitle such alien to the benefits of this act, he shall file such disposition within a year after the passing thereof, (April 15, 1830.) Every grant, contract or mortgage heretofore executed by any such alien with a citizen of the United States, shall be deemed as valid as if it had been made by a citizen of this state.

Bank of Columbia.—James Powers, the receiver of this bank, has reported to the chancellor, that the amount of debts reported and allowed by him at this time is $96,561 13; and that he has collected from the property and effects of the bank sufficient to enable him to pay a dividend of *fifty* per cent; which, under an order of the chancellor, he is required to pay to the creditors on or after the 17th inst. The chancellor has ordered that all who do not present their demands against the bank, to the receiver at Catskill, by the first of October, shall be thereafter debarred from any dividend.—*Alb. D. Advertiser.*

Small Notes.—The law to prohibit the circulation of bank notes under $5, issued by any except the banks of this state, will take effect on the first of September next. The penalty for passing, circulating or receiving them in payment, is a forfeiture of the nominal amount of the note, with cost of suit, to be recovered for the person prosecuting the same.—*ib.*

Greene County Bank.—Under the chancellor's order, the creditors of this bank are required to exhibit their claims to the receiver, on or before the first day of July next, *or be barred from any further claim*; and a final dividend will be decreed on the fourth Monday of August next.

The Indians.—The terms upon which the Choctaw Indians have prefered to sell their lands are—one million of dollars; each man to have a section of land west of the Mississippi in fee simple, and to be transported to the country allotted to them at the expense of our government; and to be supported, from the time of their arrival, twelve months.

Charles White, an itinerant vender of foreign lottery tickets, was on the 24th ult. sentenced by the court of oyer and terminer of Philadelphia, to pay a fine of two thousand dollars.

An act concerning the practice of physic and surgery in this state. Passed April 7, 1830.

The people of the state of New-York, represented in Senate and Assembly, do enact as follows:—

§1. All that part of section twenty-second of title seventh of chapter fourteenth of the first part of the revised statutes, after the words "such practice," at the end of the third line, be and the same is hereby repealed.

§2. Every person, not authorised by law, who shall practice physic or surgery within this state, shall, for each offence, of which he may be duly convicted, forfeit and pay a sum not exceeding twenty-five dollars, to be recovered, with costs of suit, before any justice of the peace of the county where such penalty shall be incurred, by any person who will prosecute for the same; and the justice before whom such conviction shall be had, shall pay the same to the overseers of the poor of the town where such conviction shall be had, for the use of the poor of said town, or of the county poor where the distinction between town and county poor shall have been abolished; but the provisions of this section shall not be deemed and taken to extend to or debar any person from using or applying for the benefit of any sick person, any roots, barks or herbs, the growth or produce of the United States.

CONFERENCE OF CHURCHES.

A Conference of Churches will be held in Hamilton, at the second congregational meeting-house, commencing on Tuesday the 18th of May, at 10 o'clock, A. M.; at which time a sermon may be expected. The time of the Conference will be principally spent in public exercises. Ministers and congregations from abroad are respectfully invited to attend.

Hamilton, April 24, 1830.

☞ A meeting of the Trustees of "Oneida Institute," will be held at the session-room of the 2d presbyterian church in this village, on Thursday the 13th inst. at 3 o'clock, P. M. A punctual attendance is requested.

May 4, 1830.

ORDINATIONS, &c.

At Harford, Pa. April 28th, Rev. *Adam Miller* was installed by the Susquehannah Presbytery, pastor of the church of Harford. Sermon by Rev. J. W. Platt, of Athens. Charge to the pastor, by Rev. E. Kingsbury, of Harford, the former pastor. Charge to the people, by Rev. C. Gildersleeve, of Wilkesbarre.

On the evening of the same day, Rev. *Elijah Buck*, from the Auburn Theological Seminary, was ordained by the Presbytery, to the work of an evangelist, with the view to his going as a missionary into the valley of the Mississippi.

MARRIED,

At Western, on the 4th inst. by Rev. Mr. Butts, Mr. *Gustavus French*, merchant, of the firm of Brayton & French, to Miss *Mary Harris*, both of Western.

DEATHS.

In Bridgewater, Oneida co. on the 6th inst. Mr. *James Benham*, at the advanced age of 94 years and three months. He was born in New-Hartford, (Conn.) where he married and lived 49 years; thence he removed to Amenia, in Dutchess county, where he resided eight years; from which place he removed and settled in Bridgewater, in the spring of 1793. His life was characterised with habitual industry, strict morality, and a high regard for the institutions of religion. In all his relations he was respected and beloved. Although from an excessive degree of caution, he never made a public profession of religion, he had a hope in Christ, which appeared to be well founded. In the full possession of his reason to the last, he was peaceful, resigned, and happy in death. "The memory of the just is blessed."—*Comm.*

In New-York, on the 1st inst. *Thomas Franklin*, Esq. register of that city, and for many years at the head of the fire department, aged 67.

In Homer, on the 17th ult. Widow *Esther Knapp*, aged 89. Her husband was slain in the battle with the Indians, at Minisink, Orange county, in 1779.

In Lexington, Ky. on the 19th ult. the venerable *John Bradford*, one of the first settlers of Kentucky, aged 83. From his 31st year to his death, he might have been emphatically styled the moral philosopher of the west. He drank no spirituous liquors, ate but twice a day, and that of the plainest diet. In the early settlement of Kentucky, he was extensively known as an almanac-maker, and printed the first newspaper west of the Alleghany mountains.

BOOKS AND STATIONARY,
At No. 60, Genesee Street.

WILLIAM WILLIAMS is now receiving his spring purchases of Books and Stationary, comprising a great variety of Theological, Medical, Miscellaneous, School and Classical Books, and a general assortment of English and American Stationary.

His purchases having been made for cash, enables him to offer the whole at much lower prices than heretofore. *Utica, May 10.* 1830. 19w3

SEMINARY FOR YOUNG LADIES.

THE summer term of this Institution will commence on Wednesday the 26th of May instant, and will continue fourteen weeks, to the 1st of September.

Pupils may be admitted at any period of the session, to continue, at least, three months.

Preference will be given to those who intend to remain in the Seminary six months or a year.

SAMUEL WHITTELSEY, Principal.
Utica, May 3, 1830. 18w3

SCOTT's BIBLE, AT $14.

HASTINGS & TRACY have just received a new supply of Scott's Bible, which they will sell, for *cash*, at $14 per set. *May 3,* 1830.

WOODBRIDGE's
GEOGRAPHICAL WORKS.

FOR SALE, by the dozen or single, Woodbridge's School Geography, eleventh edition, with an improved Atlas, including an enlarged map of the United States, with New-England, New-York, Pennsylvania, and New-Jersey, on an extended scale.

Woodbridge & Willard's Universal Geography, third edition, with modern Atlas, for the higher classes.

Willard's Ancient Atlas, upon an improved plan.

Willard's Geography for Beginners, in the style of familiar conversation, second edition, with Atlas.

By the report of the Superintendant of Schools in the state of New-York, just published, it appears that Woodbridge's School Geography has been adopted and is now in use, in 309 towns in this state. The introduction of this work is rapidly extending throughout the United States. Two editions have already been published in England. A full supply of the above popular works for sale at the publishers' prices, by

18w6 HASTINGS & TRACY,
Utica, May 4, 1880. and Wm. WILLIAMS.

NOTICE.

JOHN W. HITCHCOCK, M. D. has taken the office over No. 85, Genesee street, and offers his professional services to whoever may want them.
Utica, March 23, 1830. 12

CLINTON FEMALE SEMINARY.

THE summer term of this Institution will commence on Thursday the 20th of May.

TERMS.—For English Grammar, Arithmetic, Geography, History, Astronomy, Composition, Penmanship, Stenography, Map-drawing, Needlework, together with particular attention to Reading and Orthography,	*per quarter,*	$5 00
The same, with Rhetoric, Logic, Chemistry, with experiments, the rudiments of Natural Philosophy, with illustrations, Elements of Geometry, Moral Philosophy, Natural Theology, Evidences of Christianity, Drawing, Painting in Water Colours, and Velvet Painting,		6 00
The same, with the French Language,		8 00
A course of Lectures on Botany, to commence the middle of June, and continue about ten weeks,		2 50
Lessons in Music, with the use of the Piano, exclusive of other branches,		12 00

Board and lodging, $1.50 per week: Washing, 25 cts. per dozen.

The institution is furnished with Maps, Globes, and a cabinet of Minerals; also, a Library for the use of the Young Ladies. As experience ever evinces the necessity of daily exercise, for the preservation of health, and for securing vigorous effort of intellect, particular attention will be given to the pupils in this respect.

The Teachers pledge themselves, that while there shall be no exertion omitted, in bringing forward their pupils in their various studies, that the manners of the Young Ladies shall receive the attention their importance demands.

The academic year commences on the third Thursday of November, and is divided into two terms of twenty-two weeks each.

E. A. ROYCE.
S. ROYCE.

N. B.—The Pupils will furnish their own candles, candle-sticks, snuffers, and towels.
Clinton, Oneida co. April 27, 1830. 17w4

NEW GOODS.

AUGUSTUS PEASE, at the cheap Cash Store, No. 36, Genesee street, has just received a general assortment of seasonable DRY GOODS, which are offered unusually low.
Utica, April 27, 1830. 17w3

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.
Utica, April 27, 1830. 17

TEAS, SUGARS, COFFEE.

50 chests fresh Teas, 10 hhds. Brown Sugars,
20 bags Coffee, 30 boxes Loaf Do.
Just received, by PARKER & HASTINGS,
No. 90, Genesee street.
Utica, April 27, 1830. 17

MOLASSES, FISH, TOBACCO.

30 hhds. Molasses, 60 bbls. Mackerel,
150 qt's Codfish, 40 kegs Tobacco,
15 bbls. Shad, Now receiving, and for sale,
By PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—
80 boxes Raisins, 30 drums Figs,
50 do. Lemons, 10 do. Sultana Raisins,
20 do. Oranges, 40 bales Almonds, &c. &c.
PARKER & HASTINGS,
April 27, 1880. No. 90, Genesee street.

ALL HAVE ARRIVED.

OUR Spring Purchases are now in Store; and our Stock is probably more general than in any other establishment above New-York. They are offered, as usual, at wholesale or retail, at a small advance.
SHEARMAN & THOMSON.
Utica, April 27, 1830. 17w4

CARPETINGS.

7000 & 20 yards Kidderminster, Ingrain, Venetian, Tariffville, & Thomsonville Carpets, are now in store. Some entirely new and splendid patterns are offered cheap, wholesale or retail, by
SHEARMAN & THOMSON.
Utica, April 27, 1830. 17w4

MILLINERS

CAN find every thing pertaining to their trade—Leghorns, Navarinos, Plain Dunstables, Open & Satin Straw Hats, by the case, dozen or single: Bonnet Silks, Cotepallas, Ribbons, Cane, &c: In fine, our Stock of Millinery Goods is the best we have ever been able to offer. Milliners can here find, as usual, all they want, and at bargains, without being at the trouble of making their purchases at different places.
SHEARMAN & THOMSON.
Utica, April 27, 1830. 17w4

VEGONIA, KERSEYMERES, French Drills, Union Linens, Indienne, French & English Ginghams, and Bengal Stripes, are for sale cheap, at
SHEARMAN & THOMSON's.
Utica, April 27, 1830. 17w4

EXTRA DE COUPE, Crape & Gauze Scarfs and Handkerchiefs, at
SHEARMAN & THOMSON'S.
Utica, April 27, 1830. 17w4

EXTRA rich figured CORIUNO, for Ladies' Dresses, a new & fashionable article; also, changeable Gros de Naps, for sale, at
SHEARMAN & THOMSON's.
April 27, 1830. 17w4

PLAIN PALMARINES, Hair Cord Cambrics, White Velvet for painting, French Bombazines, Lace Veils, Parasols, Silk and cotton Umbrellas, &c. are all to be found cheap, at
SHEARMAN & THOMSON's.
April 27, 1830. 17w4

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honorable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.
Utica, April 6, 1830. 14

FLOUR.

FOR SALE, the Ontario and Utica Mills Flour, by the barrel or quantity, by
April 6, 1830. [14] PARKER & HASTINGS.

REVISED STATUTES.

HASTINGS & TRACY have just received, Notes on the Revised Statutes of the State of New-York, as originally published in the Ontario Messenger, pointing out the principal alterations made by them in the common and statute law.
Utica, April 27, 1830.

POETRY AND MUSIC.

From the London Monthly Magazine.

THE DAY OF GOD.

Why blushes yonder sky
So beautifully bright?
What scene sublimely grand is nigh,
Borne on the wings of light?
It is the day of God; the day so long foretold;
Seraph and saint shall soon its bright'ning blaze unfold!

From yonder azure height,
What sounds are those I hear?
'Tis music, following the flight
Of glory's pioneer:
The angel flying through the blue arch'd sky, to tell
How man has risen from bliss more high than that from which he fell.

All hail, prophetic day!
The gospel of our God
Now spreads its universal sway
Through all the earth abroad!
The songs of harps above are echo'd down to earth,
And not a note discordant mars the holy mirth.

Christ's kingdom is set up
In every contrite heart;
Nor holier was the mountain top,
Heaven's splendid counterpart, (trod,
When Jesus, with the favour'd three, in mystic musing
And from the glory-bending cloud came forth the word of God.

The reign of sin is o'er;
Behold his sceptre fall!
Nations shall own his power no more,
Since "Christ is all in all!" (skies,
The deep response of earth to heaven, like incense to the
Rises on ev'ry murm'ring gale, one ceaseless sacrifice.

Profane Associations.—We have often alluded to the subject of secular associations, in the adaptation of church music, as more calculated to promote profaneness than devotional feeling, especially among persons of education, who are not wholly insensible to the power of music and poetry. The following remarks of Dr. Beattie, as found in his Treatise "of Imagination," may serve to show, that our views of this subject are not peculiar:—

"Would it be expedient, or decent, to sing a psalm to the tune of a common ballad, or a common ballad to the tune of a psalm? And yet, perhaps, in itself, and previously to the influence of habit, the ballad tune might have suited the psalm, or the psalm tune the ballad. But when we have once and again heard certain notes accompanied with certain words, the words, or the notes, heard separate, will mutually suggest each other. So that, if such a transposition were to be made, it would raise in every person of sensibility a mixture of jarring ideas, which, by blending things profane with things holy, and seriousness with laughter, would debase the imagination, and impair that strength of mind, by which we retain the command of our own thoughts. For how is it possible, that our devotion should be promoted today, by the same things, which, yesterday, in the hour of relaxation, led us to think of drinking and merriment, and the amours of Strephon and Chloe! Those sectaries, therefore, (and such are said to be among us), who either adapt their psalms to the measures, or sing them with the music, of common songs, must be very ignorant of human nature, or very inattentive to the right performance of this part of worship. Nothing connected with levity, or with trivial passions, should ever be seen or heard in a place appropriated to the solemnities of religion; and, in a church, even on a week day, I should think it not less unseemly to play a hornpipe on the organ, than to dance one in the area."

Is it not strange that some of the most learned clergy of our country, are continually prone to disregard this subject? that they should even with their own hand, be found to transcribe profane bacchanals for the use of the church, as if the mere translation of the music could serve to sanctify it?

The same writer, after speaking of the subject of dancing, in an *abstract philosophical* view merely, as calculated to excite certain ideas of beauty, &c. gives the following hint as to fugues in music:—

"Some pieces of music are contrived with a like purpose, and please from the same principle; as fugues, in which different voices or instruments take up the same air, but not all at the same time; so that one is, as it were, the echo, or an imitator, of another. And yet the general result is, not dissonance or confusion, which one would be apt to expect, but perfect harmony. This gives an agreeable surprise; and *heightens our admiration of the composer's skill*, and of the *dexterity of the performers.*"

This hint shows the unfitness of fugues for the common purposes of worship.

MISCELLANEOUS.

EXAMINE YOUR MOTIVES.

A clergyman, who had almost made up his mind to accept an office of some dignity in the literary world, accosted the late Dr. Payson, and asked his advice. "Examine well your motives," said this holy man. He did so, and declined the flattering invitation. Let this advice be offered to all the candidates for popular applause, at the approaching anniversaries. Have you come up hither to make a speech, that will gather fresh laurels upon your brow? "Examine your motives." Do you intend to speak of the mighty march of the gospel of Jesus in the world, while in your own parish you have done little to promote a revival and liberal spirit? "Examine your motives." Are you to laud the bible, missionary, tract, education, peace, or temperance movements, while you have been indolent, qualifying, apologising, flattering, and temporising, among your own people, and in your own town? "Examine your motives." Be a burning and shining light at home, before you hold up your light to guide others.—*Evangelist.*

HOW SOME HEATHEN KEEP THE SABBATH.

Mr. Stewart, in his address before the auxiliary Foreign Missionary Society of Hartford county, speaking of the observance of the Sabbath among the Sandwich islanders, connected with the missionary stations, remarked, that in some parts, where the missionaries had penetrated, the Sabbath is somewhat regarded. They have no books, and have had no instruction; yet they cease labour, clothe themselves in their best apparel, and though ignorant of the *christian* way of keeping the Sabbath, lay themselves down to sleep. They have been known, he remarked, when wakened from their slumbers, and asked what they were doing, to reply very complacently, "*We are keeping the Sabbath.*" It is a coincidence a little singular, remarks the Connecticut Observer, that some individuals in this country keep the Sabbath in the same manner.

ANECDOTE OF A S. S. SCHOLAR.

A benevolent gentleman in the vicinity of London, was induced to visit a poor woman who was sick. When he entered the room, he perceived a little girl kneeling at the bed side, who immediately withdrew. He then enquired who that child was. The sick woman replied, "Oh! sir, it is a *little angel*, who frequently comes to read the scriptures to me, to my great comfort, and has just now given me six-pence." On further enquiry, he found she was one of the girls belonging to a neighbouring Sunday school. On the following Sabbath, our friend paid a visit to the school, and expressed a wish to speak to the child. She approached with trepidation; when he asked her if she knew the poor woman just referred to, and had been to read the bible to her? She replied, that she had. He then asked, what had induced her to do so. She, answered, "Because, sir, I find it said in the bible, that pure religion, undefiled before God and the Father, is this; to visit the fatherless and widows in their affliction," &c. "Well," said he, "did you give her any money?" "Yes, sir." "And where did you get it?" "Sir, it was the reward given me in this school."

The gentleman who related this fact, said, (alluding to the expression of the sick woman), "I clasped the little angel in my arms, and prayed that the latter part of the text she quoted might also be accomplished in her; that God would "keep her unspotted from the world."—*Evan. Magazine.*

MISSIONARY INSURANCE SOCIETY.

A correspondent of the London Evangelical Magazine proposes the plan of an insurance company, whose capital shall be 50,000 pounds sterling, $222,222, to be vested in trustees. That the interest of this capital, and the profits of the society, be allowed to accumulate for a given number of years, to be agreed upon. Its object is to be insurances on the lives of the missionaries, each policy to bear a premium of three per cent, to be paid by the missionaries. Its first plan contemplates merely the London Missionary Society, in whose employ, during thirty-five years, forty-one missionaries have died.—Should the scheme be approved, the writer says it might be extended to all missionary societies, and thus be a bond of union among Christians of every denomination.—On the death of a missionary, the sum insured, to be paid to his widow and children, as a committee shall deem fit.

CHARITY WELL APPLIED.

Mr. Fessenden, the able editor of the New-England Farmer, in a dissertation on pauperism, lately read by him to the Charlestown Lyceum, observed that he knew "a man of Ross," in New-England, preclude for a number of years, the necessity of any poor persons applying to the town for assistance, by taking a little pains to make himself acquainted with the situation and prospects of the poorer part of the population; lending them small sums on emergencies, sometimes without interest; employing them on a large farm, which he owned and cultivated, and paying them for their labour with its its produce,out making any extra charge in seasons of scarcity.—*Salem Observer.*

PLAIN PROMISES.

Dr. Watts said, "I bless God I can lie down with comfort at night, not being anxious whether I awake in this world or another." When almost worn out with infirmity, he observed to a friend who visited him, that he remembered an aged minister, who used to say, that the most learned and knowing Christians, when they come to die, had only the same plain promises of the gospel for their support as the common and unlearned. "And so," said he, "I find it. It is the plain promises of the gospel that are my support; and I bless God they are plain promises, and do not require much labour and pains to understand them; for I can do nothing now but look into my bible for some promise, to support me, and live upon that."

FINE IDEA.

It is related that a pupil of the deaf and dumb institution at Paris, being asked—"What is eternity?" replied with a richness and force of conception rarely equalled, "It is the life time of the Almighty."

A CHEAP HUSBAND.

A young servant girl, who had conducted herself much to the satisfaction of her mistress, was presented by her with five pounds, to serve as a marriage portion. Some time after, her mistress desired to see her lover. He was ugly and mis-shapen. "My good lass," said the lady, "what a comical husband you have chosen!" "Ah, madam," replied the girl with much simplicity, "what can one expect to get for five pouuds?"

LITERARY AND SCIENTIFIC.

From the Albany Daily Advertiser.

SMALL POX.

We have read the annual address delivered before the Medical Society of the state of New-York, Feb. 1830, by T. Romeyn Beck, president of the society. To say that it is able, would be superfluous; its author is too well known to require our approbation. The subject of the address is the SMALL-POX, its history, and the possibility of its extinction.

He says that it is now generally conceded, that this disease was unknown to the ancient Greeks and Romans. The first medical account of it is given by the Arabians. Rhazes, a physician at Bagdad, in the beginning of the tenth century, is one of the oldest writers on the disease, whose works are now extant. He, however, quotes other authors, from which it would appear that it was introduced into Egypt, by the armies of Omar, the successor of Mahomet.

It is supposed that this disease was bro't into Spain about the eighth century, by the Saracens, and thus propagated over Europe. It was first brought to this country immediately after its discovery by Columbus. St. Domingo, containing, by computation, a million of natives, was in a few years deprived of the whole number, by the combined effects of the sword and this dreadful epidemic. Mexico lost, in a very short time, upwards of three millions of inhabitants; and in several instances, whole tribes of Indians, in both Americas, appear to have been nearly extinguished by its ravages. In 1707, it destroyed, in Iceland, 16,000 persons, being more than 1-4th of its inhabitants. In 1733, Greenland was almost depopulated by it.

The practice of *inoculation* had its origin in eastern countries, and was introduced into Constantinople when it was in general use, not only in Asiatic countries, but in Barbary. In 1714, Dr. Timoni, a Greek physician, educated at Oxford, but residing at Constantinople, first communicated an account of the practice to the Royal Society of London; and from this a knowledge of its advantages came to be spread throughout Europe.

The individual who more particularly attracted the attention of the British public to it, was Lady Mary Wortley Montague, the wife of the English ambassador at Constantinople. While there, in 1717, she caused her son to be inoculated, and he had the disease mildly. When she returned to England, in 1722, she had her daughter inoculated, and this was the first case in that country; it was successful. Afterwards, six criminals under sentence of death, were offered the alternative, of suffering according to their sentence, or of submitting to inoculation. They embraced the latter, were inoculated by Mr. Maitland, (the physician of Lady Montague), and all passed favourably through the disease.

In America, the practice was first introduced by Dr. Boylston, of Boston, on his own child. In six months, he inoculated 244 persons; but of these six died. When the death of an inoculated patient occurred in England, there was much ferment. Inoculation was denounced by the press and from the pulpit. But on investigation, it appearing that of those who had the natural small-pox there died one in five or six, and of those who were inoculated, only one in fifty, the ferment subsided, and the practice of inoculating was extended. Subsequent improvements in the mode of communicating the infection and of treating the disease, made inoculated small-pox fatal only in about one case in two hundred.

The loss of lives by the small-pox, in Great-Britain and Ireland, from 1770 to1800, exceeded 35,000 annually.

In 1798, Dr. Jenner made the discovery of the benefits of vaccine matter, in checking the influence of the small-pox, and Dr. Beck gives some instances of its happy effects. During the twelve years preceding the practice of vaccination, 6,590 died of the small-pox in Copenhagen alone; whereas, since its introduction (1802) down to 1808, the deaths from it, throughout the whole Danish dominions, were only 158.

Formerly10,000 died annually, in Prussia, of small-pox. In 1817, only 2,940.

In Bavaria, in eleven years, succeeding the promulgation of severe laws requiring vaccination, only five deaths happened from small-pox, and 162,000 were vaccinated.

SUPERFICIAL EDUCATION OF FEMALES.

The advantages of a solid education are numerous, and unspeakably important to the formation of the female character. The *importance* of superficial attainments is well set forth in the following piece of irony, which we copy from an eastern paper:—

RECEIPT TO MAKE A DANDYZETTE.

Take any ordinary girl, about fifteen, who can read so as to comprehend a novel; the less she is incumbered with modesty the better; scour her face and neck, hands and arms, thoroughly, with soap and sand, and send her for three weeks to a fashionable boarding school; there let her be sprinkled and perfumed daily with a wash composed of the following ingredients:——Music, French, geography, history, drawing, embroidery, grammar and composition, of each one grain, dissolved in a quart of inattention and imbecility. Let her be constantly fed on a dish made up of pride, vanity, conceit, presumption, impudence, folly, and romantic expectation; and let her only drink be flattery and indulgence, administered by her parents and others, in unlimited quantities. Let her sole exercise—to occupy seven-eighths of her time at least, when not asleep—be learning to curtesy, practising attitudes, and dancing waltzes and cotillions, under the tuition of a French dancing master. At the end of three weeks, take her home, dress her in the extreme of the fashion, and array her in a mixture of the most gaudy and incongruous finery; make a splendid ball for the purpose of bringing her out; after which, let her walk the streets from morning till night, in tight-laced stays, a double Leghorn bonnet flapping over her eyes at every step, and with a gold watch-chain, seals and keys hanging from her side; and let her be attended by a dandy of the first water. This method, properly pursued, will infallibly and speedily produce an animal, denominated in the fashionable sphere a dandyzette; who, at balls, and parties, and every public place, will be constantly surrounded by all the brainless fops of one sex, and envied by all the fools of the other. She will in due time, if she does not worse, marry a worthless dandy for a husband, in opposition to the wishes of her bast friends, and will soon find herself reduced to as comfortable a state of poverty as she ever read of in romance.

A LUMINOUS BOTTLE.

The following is the method of preparing a luminous bottle, which will give sufficient light during the night to admit of the hour being easily told on the dial of a watch. A phial of clear white glass, of a long form, must be chosen, and some fine olive oil heated to ebullition in another vessel. A piece of phosphorus of the size of a pea must be put into the phial, and the boiling oil carefully poured over it, till the phial is one third filled. The phial must be then corked; and when it is to be used, it must be unstopped, to admit the external air, and closed again. The empty space of the phial will then appear luminous, and will give as much light as an ordinary lamp. Each time the light disappears, on removing the stopper, it will instantly re-appear. In cold weather the bottle must be warmed in the hands before the stopper is removed. A phial prepared in this way may be used every night for six months, with success.—*London Mechan. Mag.*

At the late exhibition of pictures in London, several specimens from Newton and Leslie, American artists, were highly commended.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$105 00a	Sole, oak tanned, lb	19a22
Pearl	125 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a9 00	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	4 87a5 00	Havana, white, lb	12a14
Western (canal)	5 00a5 25	—— brown	9a10
Rye flour	3 00a3 12	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	95a1 00	*Tallow,*	
—— western	1 03a1 10	American, lb	6 1-2a7
Rye	65a65	*Teas,*	
Corn, north yellow	50a	Bohea, lb	30a32
Oats	27a35	Souchong	50a75
Barley	68a	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	70a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

NOTICE.

THE Subscriber has removed his Medical Dispensary to the Store of Mr. OREN CLARK, on Whitesboro street, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints* of *children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to

NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street.

August 25, 1829. 34

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

GENUINE FRENCH JUJUBE PASTE, Or, PECTORAL GUM.

THIS Medicine, besides its mild nature, possesses a pleasing taste, colour, and form. Its use is altogether convenient; between meals a small bit of it is kept in the mouth, and renewed when melted. The Jujube Paste has been used lately in Paris, with the greatest success; it is softening, pectoral, and calming; it effectually appeases a cough, and softens the pituitous humour in the throat and breast; and is chiefly beneficial to persons of dry constitution, with a tendency to phthisic, and to those who are liable to hoarseness and loss of voice. For sale by WARNER & HARVEY.

Utica, Dec. 15, 1829. 50

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits. CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

Dr. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe, as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition. Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, in the store of Mr. OREN CLARK, on Whitesboro' street, Utica. *July* 28, 1829. 30

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy. Salt Rheum, Shingles, Tetters, Blotches of the Face, &c,

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

To the Editor of the Western Recorder.

SIR—I consider it the duty of every man to give publicity to any thing, coming immediately under his observation, that may tend to the benefit of the human family. I therefore give the following statement, in good faith, and from the conviction that it will prove serviceable to many:—

Abraham Vanderpool has been employed in my stone ware factory several months; during which time he had one of the most inveterate and offensive ulcerated sore legs that ever came within my notice; and, in fact, the fetor arising from it was such as drove each man successively from my employ, almost as soon as engaged. He was directed to commence using Dr. Marshall's Ambrosion. A few bottles of this article removed the offensive smell, *healed the part entirely*, and improved his health in a very high degree. The effect of this medicine was truly astonishing. I shall only add, that this man had been in the hospital at Philadelphia for several months, and left it uncured; and has since had considerable but ineffectual medical aid. AMOS GAY.

Utica, Dec. 31, 1829.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. *June*, 1820.

Some time after Dr. Mott had performed a difficul operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. *July*, 1829.

To be had of Mr. JOHN WILLIAMS, Messrs. STORRS & Co. Dr. J. B. MARCHISI, and Messrs. HITCHCOCK & SWAN, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.

G. MARSHALL, No. 93, Genesee street, Utica.

August 25, 1829. 34

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

WALKER'S ESSENCE OF LIFE,

FOR Consumption, Asthma, Hooping-Cough, Common Coughs, Colds, Influenza, Quinsey, Catarrh, Cholic, Diarrhea, Dyspepsia, Fever and Ague, Hypo condriac Affections, Phthisic, Fits of every kind, Jaun dice, Scurvy, and Measles. It is also a preventive of contagion, and extremely efficacious in most cases of debility.

We the subscribers, having used ourselves and in our families, the medicine called the "Essence of Life,' prepared by Dr. Servel Walker, of this town, think it a valuable remedy; efficacious, particularly, in coughs, complaints of the lungs, and in the incipient stages of con sumption; and do cheerfully recommend it to the pub lic; believing that if those suffering from the above and other similar complaints would make fair trial of it, they would find relief, and an ample reward for their trouble. Dummerston, Vt. Jan. 29, 1829.

HOSEA BECKLEY, Minister of the Gospel.
ASA KNIGHT. JOSEPH DUNCAN.
A. KEYES, Att'y at Law, Putney, Vt.

Sold by WARNER & HARVEY, Utica. 45

DR. HOWEL'S VEGETABLE MEDICINES.

THE Subscribers, having been appointed agents for the sale of the above mentioned Medicines, now present to the public the following articles of Dr. H.'s preparation:—

Golden Tincture of China, for scrofula, incipient consumption, diseases of the liver, bones, ulcers, &c.

Compound Vegetable Tincture, for the cure of obstinate ulcers, scrofulous swellings, tetters, &c. It has cured these complaints, of even eighteen years standing, when every other remedy has failed.

Red Drops, and *Vegetable Lotion*, for the effectual cure of rheumatic pains, fresh wounds, cuts, bruises, burns, frozen feet, &c.

Health Drops, for sickness of the stomach, cholic, fits, gout, and for the general preservation of health.

Family Pills, for the removal and cure of the various diseases incidental to families.

Numerous certificates of the efficacy of the above mentioned articles might be added; but we subjoin only the following, from a resident of this village:—

Having for a considerable time been afflicted with a disease of the lungs, and tried various remedies without any effect, while on a travelling tour for my health, I was induced to make trial of Dr. Howel's Vegetable Medicines, from which I experienced a very beneficial effect; and would without hesitation recommend them to persons afflicted with the diseases for which they are prepared. His Pills I consider a better family medicine than any other with which I am acquainted. Utica, Nov. 6, 1829. WM. BLACKWOOD.

Sold by WARNER & HARVEY, Agents. 45

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica. 51

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

DEFAULT having been made in the payment of a sum of money secured by a mortgage bearing date the third day of March, in the year one thousand eight hundred and twenty-three, executed by William Ketchum to Ansel Bruce, of all that certain piece or lot of land, lying and being in Rome, Oneida county, bounded as follows: Beginning on Fish creek, at the corner of land owned by Nathan Ladd; thence south thirty-eight degrees and thirty minutes east, on the line of said Ladd's land, to a stake on the reservation line; then north thirty-six degrees east, fourteen rods, to a stake; then north thirty-two degrees and thirty minutes west, until it strikes the bank of Fish creek, so as to contain forty-two acres and an half of land; then down the bank of said creek to the place of beginning, being part of lot number twenty of the unappropriated lands, as surveyed by Benjamin Wright, in 1809, on the east side of Fish creek: And whereas the said mortgage has been duly assigned to the subscriber—Notice is therefore hereby given, that the said mortgaged premises will be sold at public auction, pursuant to the statute in such case made and provided, and the power of sale contained in said mortgage, at the United States hotel, kept by A. Shepard, in Utica, Oneida county, on the twenty-sixth day of June next, at ten o'clock in the forenoon of that day. Dated December 17th, 1829.

51m6 Z. P. MAINE, *Assignee.*

DEFAULT being made in the payment of monies due on a mortgage, executed April 3, 1828, by *Isaac Powell* to *Austin Wells*, of premises situate in Vernon, Oneida county; beginning in the south line of a road from the Oneida Glass Factory to Vernon Centre, on the east side of a school-house thereon standing and running thence south twenty-three degrees west, one chain seventy-seven links; thence north sixty-five degrees west, two chains and seventy-two links; thence north twenty-five degrees east, one chain and fifty-five links, to the south line of said road; thence along said road, south seventy degrees east, two chains sixty-three links, to the place of beginning; being one rood thirty perches, (excepting a school-house thereon, and the right to use the same for any school to be kept therein)—Notice is hereby given, that pursuant to a power of sale in said mortgage, and to the statute in such case provided, said premises will be sold at public vendue, at the inn of S. Ives, in Vernon aforesaid, on the twenty-second day of May next, at ten o'clock, A. M. Dated Dec. 1, 1829.

LEVI HILLS, } *Assignees.*
E. M. HILLS, }

E. ALLEN, *Att'y.* 48m6

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.